THE
CHURCH of ENGLAND,
AND THE
Continuation of the Ceremonies
THEREOF,

Vindicated from the Calumnies of ſeveral late

PAMPHLETS;

More particularly that Entitled,

The Vanity, Miſchief, and Danger of continuing Ceremonies in the Worſhip of God. Subſcribed,

By P. M. *a Miniſter of the Church of* England.

To which are added

Some farther Conſiderations of a Re-union of the Diſſenters with the Church of England: *Wherein, the true Cauſes of the Schiſm, its Continuance, and the means to put an end to it,* &c. *are propoſed.*

Πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω. D. Paul. 1 Cor. 14. 40.
Τὰ ἀρχαῖα ἔθη κρατείτω. Conc. Nicæn. 1. Can. 6.
Ἑνώθητε τῷ ἐπισκόπῳ ὑποτασσόμενοι τῷ Θεῷ δι' αὐτοῦ ἐν Χριστῷ. S. Ignat. Epiſt. ad Antioch.
Ὅσοι γὰρ Χριστοῦ εἰσίν, οὗτοι μετὰ τοῦ ἐπισκόπου εἰσίν. Id. ad Philadelph.

London, Printed for *S. Cook*, and are to be Sold by the Bookſellers
of *London*. 1690.

LIBRARY OF THE
UNION
THEOLOGICAL
SEMINARY
NEW YORK

XUM

To the READER.

AMongſt thoſe many Factious and Schiſmatical Pamphlets, which in theſe licentious times have paſſed the Preſs, I choſe, after a conſiderable time's neglect, at vacant hours, to beſtow ſome conſiderations on our Author's; becauſe ſubſcrib'd (as is pretended) by a *Miniſter* of the Church of *England*; thinking thereby, both to have had an opportunity of vindicating ſome innocent Ceremony, againſt his ignorant or malicious Miſrepreſentation of it; and that the appearing in our Holy Mother the Church of *England*'s quarrel, when beſet with Domeſtick, as well as Foreign Enemies, forſaken by many of her formerly pretended Friends, and riſen up againſt by her undutiful and unnatural Sons, (howſoever weakly her Cauſe ſhould be managed) would yet be an argument of my ſincere and conſtant duty and affection. The Title of his Pamphlet is harſh, bitter, and malicious, and intimates its Author to be either ſome ill deſigning Schiſmatick, or blind Zealot bigotted to oppoſition, and actuated as a Tool by a more intriguing Head; however it might well be expected, that ſuch a bold Front ſhould be followed with great attempts to demonſtrate what that ſo largely intimates, *viz. That vain, miſchievous, and dangerous Ceremonies are continued, preſcribed, and uſed, in the Divine Worſhip of the Church of* England. But upon a peruſal, his Pamphlet appeared to be a malicious and railing Invective, an heap of undecent, paſſionate, and virulent expreſſions, a fardle of ſpightful ſuggeſtions, founded upon falſe and precarious Principles: He hath taken leave with a ſupercilious pride to cenſure, and *Pythagorically*, to condemn (and that in unbecoming terms) all our Ceremonies, without ever telling us, either what he means by them, and in which acceptation of that equivocal Word he deſires to be underſtood, or proving all or any of them to be unlawful or undecent. And tho he hath no where aſſerted; yet he hath every where preſuppoſed, that nothing may be lawfully uſed in the Worſhip of God, or impoſed on the Clergy or Congregation, by Eccleſiaſtical Canons and Conſtitutions, as matter of decency and order; which is not poſitively and expreſly commanded in the Text of the Scriptures; which Poſition is altogether unſound and precarious, and ſufficiently (without other arguments) overthrown by that one Maxim, *That which is not prohibited, is conceived to be allowed.*

I always both lik'd and lov'd the Conſtitution of our *Engliſh* Monarchy, as being ſuch a middle betwixt a Deſpotick and Titular Government, as ſeems to have laid the moſt probable and ſtable Foundations, of a mutual

Friehed N17 1922 4/-

XUM

and laſting happineſs of both Prince and People: It gives to the King a Prerogative and Supremacy, large enough to make him the *Father of his Country*; and to the Subject more liberties, privileges, aud ſecurity than any other Monarchy, much more inferior Government, (known to me,) always enough, and (unleſs more loyal) in many inſtances too much; and therefore I have, with not a little admiration, and regret often beheld ſome in the higheſt Station, whoſe Intereſt, as well as Duty, it hath been to ſupport it, connive at, encourage, nay concur with its Enemies, in the pulling of it down: And others (who live more happily and ſecurely under it, than they can under any *Ariſtocracy*, much more *Democracy*) imagining that they make not figure great enough in the Government of this *Monarchy*, conſpire the tranſlation of it, into a Common-wealth, hoping to be more conſpicuous, when ſet at an higher Poſt as the reward of their intrigues and merits.

And I think the Church of *England* as already by Law Eſtabliſh'd, to be the beſt conſtituted of any now Viſible; the like excellent moderation between two extremes may be obſerved in her Publick Worſhip, avoiding the multitude of needleſs Obſervancies and Ceremonies uſed in the Church of *Rome*, inclining to Superſtition; and the ruſtical undecencies and clowniſh diſorders, introduced by ſome pretended Reformers, tending no leſs to confuſions and profaneneſs. And tho I will not aſſert that our preſent Liturgy cannot admit of a greater accuracy in ſome Collects and Offices; yet I believe it to be now the moſt perfect extant, that there is nothing in it, but what any Man how pious and conſcientious ſoever, if humble, peaceable, and duly inform'd, without ſcruple, may comply with and joyn in; and that the making any conſiderable alterations in it, would lay a new Stumbling-block before the *Papiſts*; and make them more averſe from coming over to our Church, and ſcandalize many of our own Communion, by our levity, needleſs, and frequent changing, and modelling even our Religious Worſhip and Divine Offices, to the humour of deſigning Perſons and a *State-Cabal*; and that all the alterations that may or can be made in it, and our Conſtitutions both, will never anſwer their purpoſe, *viz.* effect a *Comprehenſion* and Re-union of the Diſſenters, with our Church, for they as long as any thing remains, will never want a pretence for their Separation.

And to an unconcern'd Spectator, it cannot but appear ſtrange and unaccomptable to ſee ſome Perſons of the higheſt Orders and Degrees in the Church, ſo zealous and impatient to make ſuch alterations in its Liturgy, Cuſtoms, and Legal Eſtabliſhments, as muſt in all reaſon precipitate the ſubverſion of it, and to ſacrifice its Honour, Rites, and Conſtitutions to the

Pride

XUM

Pride of a few deſigning Perſons (ſo divided among themſelves, that they could never agree in any thing, but in a joint enmity and oppoſition to the Government of the Church and State,) who herein aim not ſo much at an Union of themſelves with us, as at the deſtruction of our Ancient *Hierarchy*, to make way to eſtabliſh their novel *Diſcipline*; this experience might have taught us: But if the Perſons concern'd, will not be caution'd neither by the avowed Principles of their Adverſaries, nor by their Practices, eſpecially for this laſt half Century; it will be eaſie (without the trouble of erecting a Scheme) to predict, that when the Supreme Order of our Churchmen, ſhall be acknowledged uſeleſs by a publick conceſſion of an equality of degrees, and an identity of that Order, with the hitherto (and that truly) ſuppoſed inferior; then their Superiorities, Privileges, and Revenues, will in a very little time expoſe them, ſo prevalent a temptation to the Pride, Ambition, Envy, and Avarice of their pretendedly conſcientious, but really deſigning, &c. Enemies, that the tottering Monarchy (tho never ſo deſirous, becauſe obliged in intereſt, &c.) will not be able to reſcue them from becoming their Prey.

What I have ſaid by way of conſideration or anſwer to any particular expreſſion of our Author's Pamphlet, or of the whole in general, or of himſelf; you are allowed to judge of, as after an impartial reading of it, you ſhall find cauſe; If you ſhall imagine that any Paſſages I have uſed concerning Diſſenters are too harſh; my Apology is that all I have ſaid concerning them, is reconcileable with that charitable opinion I have always had, *viz. that many of them are good Men, who yet are too credulous, and with a Faith too implicite, follow their deſigning Teachers, not knowing the danger of their living in Schiſm*; That my accidental circumſtances have occaſioned me to know that ſort of People very well, and that I have taken great care not to do them any wrong by a Miſ-repreſentation; but on the contrary, in this imperfect *Pourtraicture*, have been cautious, and out of pure kindneſs have very ſparingly uſed ſuch proper colours as I knew would make the draught to the life, for fear of making it too *ruthful* a Spectacle.

CONSIDERATIONS ON THE PUBLISHER's *PREFACE* TO THE READER.

WHETHER *our Author's pretended Friend the Publiſher, hath not by an imitation of his own prevarication, inſtead of a real commendation, mock'd him with an Irony, when he called him a Man of* Excellent Principles *and* Healing Temper, *let the Learned judg. The tripartite reflection he makes upon the Clergy of the Lower Houſe of* Convocation *as being Men of* hot Thoughts, crude Judgments, *and* ſour Humours; *they may either take quietly amongſt themſelves, if true, or if otherwiſe anſwer as they pleaſe, being of age to ſpeak for themſeves; I ſhould have paſs'd it by, had he not made another more general, worſe deſign'd, and a more malicious one, wherein he attributes the not proceedings of the ſaid Houſe, and their not conſenting to the pulling in pieces our Liturgy, Articles, Canons, Act of Uniformity, &c. to the* peeviſhneſs, ignorance, *and* diſſaffectedneſs *of ſome of the Clergy to the preſent Government, and all this (ſuch is the Modeſty and Conſcience of the Man,) without any reaſon or proof, but uſhered in with a fooliſh and unmannerly Confidence, I doubt not. This Epiſtoler having a large Talent in Railing, is not only very free in the exerciſe of it, but is ſo rude and uncivil as to impoſe the Belief of his Calumnies, upon his Readers, and cauſe them to read the following Pamphlet, with as much prejudice againſt the Clergy, as it is written with malice againſt our Ceremonies and Church Conſtitutions. He would no leſs falſly than maliciouſly repreſent all thoſe who are well ſatisfied with the Church, to be diſſatisfied with the Government. Though how it can be inferred, that thoſe Clergy-men that ſincerely declared their Aſſent and Conſent to the Book of Common-Prayer,* &c. *and are not willing that they ſhould be aboliſhed either in the whole or in part, are therefore diſaffected to the Preſent Government, it is not very eaſie to apprehend. How abſurd is it to ſup-*

XUM

poſe every body, who approves of the Church's Doctrine and Diſcipline, to be diſaffected to the Civil Government, when the King hath declared his approbation of them, and promiſed to protect the Church as now by Law Eſtabliſhed, and the Queen joyns with him in his Communion with it? Muſt they not therefore, according to our Publiſher, be diſaffected to their own Government? However, (though I believe this Publiſher *was not aware of it,) that ſuppoſition (if true) would caſt a vile reflection, on the late Revolution, as being really in lieu of (what was pretended) the Preſervation of that Government in the State, which was agreeable to the Doctrines and Diſcipline of the Church; the Introduction of another ſo oppoſite thereunto, that he who adheres to his former Faith and Church Service, muſt be therefore ſuppoſed to be diſaffected to it. And that all the Clergy and all others, who in purſuance of our Statutes have ſworn never to endeavour any alteration in the Government of Church or State, muſt be ſuppoſed to be either perjured or diſaffected to the Government. The greateſt part of the Clergy, or rather all the* Benefic'd Clergy *in the Kingdom, (ſome few particular Perſons only being excepted,) The Divines and others in the two* Univerſities, *the Members of the Houſe of Commons in the* Late Convention *and* Preſent Parliament, *and almoſt all others thereunto obliged, have given ſufficient evidence of their affection to the Preſent Government, by their taking the Oaths; and yet it is rationally ſuppoſed that by far the greater part of all theſe, as alſo of the Nobility and other Gentry in the Kingdom, (by reaſon of the preſent ſatiſfaction of their Judgments, their former Obligations, the apprehenſions of the many and great damages and inconveniencies, which naturally follow all frequent changes in Religious matters, and which accidentally would follow theſe, and many other weighty Conſiderations) are againſt ſuch alterations in the Church-Service and Government as by Law eſtabliſhed. But ſome Men are too malicious and deſigning to be long quiet, civil, or ſatisfied with any Perſons, or things, or in any circumſtances. It hath been the uſual practice and policy of Fanatick, Schiſmatical, and Seditious Spirits; appearing under the Vizor of Purity and Zeal, to aſperſe and calumniate all Sober, Sincere, Honeſt, and Loyal Perſons (the only preſervers of our Monarchies and Church's Peace) who would not concur with all the extravagant humors, and ſudden motions of the* Mobile, *when actuated by the* Jeſuits, Enthuſiaſts, *or intriguing* Common-Wealths Men, *in order to diſgrace them, and advance themſelves, in the eſteem of the* Vulgar: *Thus in the Reigns of King* Charles I. *and* II. *to effect their deſigns, they impoſed on them the Names of the* Popiſh Party, Cavaliers, Malignants, Penſioners, Court-Faction, &c. *And now thoſe of* Popiſhly-affected, diſaffected to the Preſent Government, Well-wiſhers to King James, *(in the more civil,*

vil, and in the more factious and ſuppoſed odious terms) Jacobites. *And this* Machiavellian *Principle of calumniating is ſo well learned and practiſed by our Diſſenters; that neither herein, nor in equivocations, pretences of Conſcience, Hypocriſie, Oppoſitions to Monarchy, breeding of miſchiefs, diſturbances and diviſions in Church and State, ſhall the Jeſuits need to be aſhamed of the proficiency of their Scholars. And this* (*as many other evil Artifices*) *recommends either the inclinations and ingenuity of the Learners, or its eaſineſs in being learn'd; for not only the Author himſelf of this thundering zealous Pamphlet, but even the* Broker *of it this ſmall* Publiſher, *and* confederate retailer, *hath arrived at that perfection in it, that I am content to own my ſelf little able or willing, either to contend with him for the ſuperiority herein, or to retaliate.*

Conſi-

CONSIDERATIONS

On a Late

PAMPHLET;

INTITULED,

The Vanity, Miſchief, and Danger of continuing Ceremonies in the Worſhip of God.

Humbly propoſed to the Preſent Convocation, &c.

THat, *An Engliſh-man never knows when he is well*, is a Proverb which we uſe at home, and wherewith we are reproach'd abroad; and that too juſtly to be denyed applicable, both to ſingle Perſons, and conjunct Societies, the tendency of Affairs in this Nation, ſince the Year 1640. beyond all poſſibility of contradiction doth evince.

The Subjects of this Kingdom, through the Grants of former Kings, and by virtue of the good Laws by them enacted and made, were better ſecured in their Rights, Properties, and Perſons, than any other Nation of the Univerſe: Nor were they leſs happy as Chriſtians, living in the boſom of a Church, whoſe Faith was Catholick, Government Apoſtolical; whoſe Publick Liturgy, Conſtitutions, and Canons, in perfection excell'd thoſe of any of the Reformed, or any other then Viſible Church; whoſe Clergy were eſteem'd *the wonder of the World.* Hence the envy of the *Roman*, and the admiration of the Reformed Churches: Such was then the condition of the *Engliſh* Church, and State; that it was hard to imagine, what could be thought wanting to compleat their happineſs; unleſs, perhaps you will ſay, their being ſenſible of it. But not knowing when they were well, they (by God's juſt permiſſion) actuated by the *Romiſh* Emiſſaries, who took advantage of the ambition and covetous Inclinations of ſome, and of the diſcontented and reſtleſs Spirits of others, involv'd the Nation in a moſt odious and unnatural Rebellion; the Violences, Cruelties, and Murthers which accompany'd; and the Oppreſſions, Uſurpations, Tyrannies,

XUM

Plunderings, and Miſeries which follow'd it, are too many to be numbred, too woful to be rehearſed; and ſuch as any Man in his right Wits, would for ever be caution'd by, to avoid as the worſt of evils, any actions, means, or methods, whereby the like may again be brought upon us: And yet as if Men were led by deſtiny, or guided by *thoſe ludicrous Spirits*, (which our Author ſuppoſes) *play little tricks in diſturb'd houſes*; and others (learned in thoſe matters) think, ſet Men together by the ears, as they do Cocks and Dogs for their own diverſion; they ſeem induſtriouſly to lay the Foundations of future troubles, to return to 1640. and to be willing to react the ſame Tragedy, and that before the Epilogue is ended, and the Actors all gone off the Stage. Hither tend moſt of our new Scriblers and their Pamphlets; ſome deveſting the King of all Inherent Sovereign Authority, Supremacy, and Prerogative, *&c.* Others repreſenting our Monarchs of the laſt Race, as the moſt Monſtrous and Wicked Villains that ever liv'd, and under the pretence of *Secrets*, relating things not only incredible in themſelves, but if ſuppoſed, yet impoſſible to be known to any but Pimps, and Perſons (if any ſuch there be) of a more odious Character; thereby endeavouring to poſſeſs the People with an ill opinion of the Perſons of Kings, in order to prepare them, for the diſſolution of the Monarchy: Eſſays tending to the ſame purpoſe, have been alſo made againſt the Church; deſigning Men having unjuſtly ſlander'd her Divines, as inclined to Popery, and popiſhly affected; till in King *James*'s time to their no leſs glory than hazard, they appeared the greateſt, if not the only Champions in the Cauſe of our Religion and the Laws; and thereby made all future calumnies of that ſort, appear too unjuſt and malicious to be uſed. How is it to be wiſhed that our Enemies malice could have had an end? But alaſs! though they thus were forc'd to change the Object, yet they have retained the Vice: Nothing will pleaſe them, they will never be quiet; now our Rites and Ceremonies muſt be illegitimated, our Liturgy circumciſed, our Subſcriptions, Conſtitutions, and Canons all aboliſhed, to gratifie thoſe, who if all theſe things were done, would be as little ſatisfy'd as now they are. Our Author, their Adverſary, betrays too much Paſſion, before the things themſelves and their conſequences are well conſidered, he is all upon the fret, and out of all patience to be pulling down, the whole Ancient and therefore venerable, the well compact, and firm Fabrick of the Church of *England*; which having been of full proof againſt all the aſſaults of our Foreign *Roman* Foes, muſt now be undermined by her domeſtick Enemies, and what is yet more intolerable, her own pretended Friends by an eaſie ſurrender of her outworks, make her main ſtrength leſs tenable, and precipitate her ruin.

Our Author, like a Man full of deſign, or big with ſome conceit of his own, or News heard from others, breaks out, and with abundance of concern and paſſion, thus vents himſelf. *It is the wonder and grief*

XUM

of all good Engliſh *Proteſtants, that ſuch an unaccountable frenzie ſhould poſſeſs and hurry ſome hot Clergy Men amongſt us, with a blind zeal againſt the good propoſals of Peace, prepared by the Kings Commiſſioners in the* Jeruſalem *Chamber.* If by all good *Engliſh* Proteſtants, he means the Men of the Church of *England* as by Law Eſtabliſhed; to whom that Name (borrowed from the *Lutherans*, who at *Spire*, in the Year 1529. proteſted againſt the Corruptions and Uſurpations of the Church of *Rome*, whoſe Communion they then forſook;) more properly than to any other People in *England* belongs; both becauſe they are an Eſtabliſh'd and Viſible Church, and becauſe all Sectaries whatſoever among us, hold more in common with the Papiſts than they do; then his aſſertion is too general to be true: Many and perhaps the moſt and wiſeſt, admire what an unaccountable frenzie ſhould hurry ſome hot Church-Men amongſt us, with a blind Zeal againſt that Pious, Good, and above all extant the moſt Perfect Liturgy; to which and all things therein contained and preſcribed, they have all once at the leaſt declared (as they then pretended) their unfeigned aſſent and conſent, or againſt that Government in Church, which as far as we can underſtand by the Scriptures, was Inſtituted by our Saviour; which the *Ancients* aſſure us was propagated together with the Chriſtian Faith, by the Apoſtles and their Succeſſors; and which the continual Succeſſion of the Catholick Church of Chriſt, for now more than 1600 Years hath delivered to us; and thoſe wholſome Conſtitutions, which the Wiſdom and Experience of the Learned and Grave Fathers of our own Church, (relation being had to thoſe of elder times alſo) have produced; and the Civil Laws of the Land confirmed unto us. Pag

As for His Majeſties deſign in giving a Commiſſion, to ſome of our Reverend Fathers and Divines to prepare things for Peace; and calling of a Convocation, *&c.* Who ever blamed it? though as to the Method, it muſt be ſuppoſed, that the unſeaſonable precipitancy and prepoſterous Zeal of ſome in the Late Houſe of Commons, to gratifie their diſſenting Friends by an Act of Toleration, hath prevented even thoſe few good Fruits, which they who are acquainted with that ſort of People expected from it; but of this afterwards. I ſhall here only add, that this would be too great a change, (if due regard be had to thoſe, who are very well ſatisfyed, that all things ſhould continue as they are;) to be huddled up in haſt by a few Perſons; the Affair is weighty enough to conſult both the Univerſities, and all the Clergy in *England*, which may eaſily be done in the ſpace of one Year at their ſeveral Viſitations. Late experience may convince us, how inconvenient it is to impoſe the Sentiments of ſome few Perſons in particular things, to be generally approved of, conſented to, and joyned in, by the whole National Church.

Let all our Reverend, Pious, and Learned Church-Men weigh well the manifold conſiderations that oblige them, by all means to endeavour, that the Pa

XUM

evil temper of ſome among us may not prevail. 1. *The Honour of the Clergy is concerned.* 2. *It is a vain thing to attempt the continuance of Ceremonies.* 3. *It is unreaſonable.* 4. *The manifold Miſchiefs of Impoſitions.* 5. *Our danger preſent and future.*

1. *The Honour of the Clergy is concerned: Farewel to the Reputation and Honour of the Clergy of the Church of* England, *if Ceremonies are continued in the Worſhip of God.* What Ceremonies diſturb our Authors fancy, or what he means by that word here, who can tell? But unleſs he will call, kneeling at Prayers, and ſtanding, during the Repetition of the Creed, and the reading the Goſpel, inſerted in our Rubricks, and confirm'd by divers Acts of Parliament, Ceremonies; there are no Ceremonies enjoyned the Congregation in our Publick Worſhip. If our Author ſay there are more, let him diſcover them; or if he can inform us how we may change thoſe two decent Poſtures, and generally received cuſtoms for better, we are willing to be farther inſtructed, but till we can be ſo, think it no diſhonour to retain them. But ſuppoſe he could ſpeak of Ceremonies in our Worſhip in the plural Number, then, farewel to the Honour and Reputation of the Clergy, *&c.* Why ſo? where is the conſequence? Are all Ceremonies diſhonourable in themſelves? or are ours ſo more than others? Or doth it add to the Reputation of the Clergy, to condemn that Liturgy, which our firſt Reformers adhered to, when far leſs perfect, with the loſs of their Lives; that Liturgy, which hath been ſo often altered, corrected, and amended, that it is the moſt perfect extant; and that Liturgy to which they have all declared their aſſent and conſent? Or to aboliſh thoſe few retained Ceremonies, which in all our Offices of the Church jointly taken, are leſs in number, more Ancient, Catholick, and Decent, than perhaps any other lawfully Eſtabliſhed Church in the World, hath retained; and theſe ſo conducive to Piety and good Order, and ſo well, plainly, and ſufficiently aſſerted, maintained, and vindicated to the ſatisfaction of all Men free from Pride, Prejudice, and peeviſhneſs? Or is nothing commendable in Religion, or honourable in the Clergy, but Levity, Fickleneſs, Novelties, Innovations, and frequent Changes? The Papiſts, I verily believe, are ſick at the heart, of their Monſtrous and Incredible, and therefore Scandalous Doctrine of *Tranſubſtantiation*, and could they part with it and retain their honour would ſoon do it; which becauſe they are ſenſible they cannot, they defend it to their prejudice: Though I grant this to be the contrary extreme.

But our Author adds, *We have promiſed to come to a temper towards Diſſenters*; That is more than they ever did to any others: However let them who made ſuch a promiſe take care of the performance. But ſuppoſe ſuch a promiſe made, it certainly might be meant, and more eaſily and naturally underſtood of the Toleration given them, than of our parting with, or altering our Articles, Liturgy, Ceremonies, Ordination, Conſtitutions, or any thing elſe which we have legally Eſtabliſhed, and which it would not do well to part with, or alter upon other Motives: So that if they inſiſt on ſuch an obligation, we plead, the debt is paid; and that ſure very juſtly if what our Author tells us in the next Page, is true. *And now they have an Indulgence by Law, they are contented with* Pag. *the liberty of ſerving God according to their Conſcience; and trouble not the Government with Petitions for more*; for what can Men have in this World more than contentment.

As for our condeſcenſions to the Papiſts: We were obliged by Juſtice, Moderation, Charity, nay, by Prudence and Intereſt, to give them no offence, to lay no Stumbling-block in, and remove any out of their way; and in ſhort, not to uſe any means to hinder, but all lawful ones, to farther their coming over to our Communion. *We ſhall load our ſelves* Pag. *with the crime of Ingratitude towards Chriſt our Sovereign and Diſſenters.* That Men may eaſily load themſelves with the Crime of Ingratitude towards Chriſt their Sovereign, in that ſenſe, in which it infers, they are not ſo thankful as they ought or might be, I ſhall readily grant; but think that the adding and ſubjoining Diſſenters unto Chriſt, as if we received ſome ſignal Mercy or Deliverance from Chriſt and the Diſſenters, as joint and concurrent Donors or Authors of it; and conſequently are under equal, or like obligations to the Diſſenters, as to Chriſt our Sovereign; is an extravagant and bold expreſſion, neither true nor decent. If our Author ſays, that expreſſion is to be underſtood of Chriſt as the Author of our Deliverance, and the Diſſenters as the Inſtruments of it: I am not, I confeſs, for my own part, very forward to attribute any accident, alteration, or change of the Scene of Affairs here below, which ſeems agreeable to my Intereſts, more to the immediate Operation of Divine Power, than thoſe which are contrary to it. And as to the Diſſenters, if they were any Inſtruments in bringing about the late Revolution, I verily believe it was by accident, and beyond their deſign; for they promiſed other things in their Addreſſes; beſides, if they were active, yet it muſt rationally be ſuppoſed, to be with an intent to ſerve themſelves of the Preſent Juncture of Affairs; and conſequently the Church of *England* cannot therefore, be under any obligations to gratitude to them upon that account. *Our Gracious Sovereign hath been indefatigable in* Pag. *his labors for our deliverance from Popery and Arbitrary Power; he hath ſaved our Church and State, our Religion, Laws, Liberties, Eſtates, and our Lives:* Theſe words make againſt his purpoſe, for if ſo, why ſhould we pull down thoſe Laws, alter that Religion, deſtroy that Church, and weaken that State, which he hath been thus indefatigable in his Labors to ſave and preſerve. So doth what follows, being thus altered to make it true. *And how great will be our Ingratitude, if we now wilfully throw away thoſe things* [*our Civil Laws and Eccleſiaſtical Conſtitutions,*] *which in our dangers were ſo dear unto us; and which now if united in the obſervation of them, would tend to His Majeſties Peaceable Government, and forward his acting according to his Glorious Ambition, that deſigned chiefly the relief of us then oppreſſed, and now*

the

XUM

the advancement of the Proteſtant Intereſt at home and abroad: For ſo his Argument, if it be one, ſhould run; Otherwiſe we muſt ſuppoſe K. *William*, came not to preſerve the Government of Church and State, our Laws, and Religion; but to alter both, and to make new Laws, and Eſtabliſh another Religion; and our parting with them now, will ſhew, that either he never came to preſerve them, or that we give him little thanks for ſo doing. For ſuppoſe a Gentleman's Houſe on Fire, and his Friend coming to his aſſiſtance, ſhould make it his chief care, to ſave a Cabinet wherein he knew his Gold, Jewels, and chief Writings concerning his Eſtate were kept, and ſhould with the utmoſt difficulty and danger effect it; and the Gentleman who own'd it, ſhould when brought to him, take it, and caſt it into the *Thames*; would not his Friend think himſelf ungratefully rewarded for his ſervice, and his care, pains, and hazard ill beſtowed in the Preſervation of that, which when in danger, the Owner pretended to value bid. above all things, but when preſerved, threw away? *Let it not give offence, if I ſay, that we ſhall be ungrateful towards Diſſenters.* It ſeems our Author, had run about half a Page in full cariere before he could ſtop, but now remembring himſelf to have been guilty of an expreſſion improper, unwarrantable, and offenſive, in joyning the Diſſenters with Chriſt our Sobid. vereign; he ſtrives to juſtifie or excuſe it, ſaying, *They were ſteady for the Preſervation of the Church of* England *in the day of our diſtreſs, againſt the taking away of the Teſt and Penal Laws, by which they had ſmarted ſo much.* This expreſſion almoſt makes me doubt whether I have not hitherto miſtaken the deſign of his Pamphlet, in judging it to be intended for an Harangue made in favour of the Diſſenters, againſt that Church which he pretends to be ingaged in; for it is ſo far from truth, in a literal ſenſe, that I know not how to underſtand it, but as an *Ironical* upbraiding them with, and expoſing them for their carriage in thoſe days. However, if the filling the *Gazettes* for ſo many Months with Addreſſes, and in them the giving thanks for Liberty of Conſcience granted by a diſpenſing Power, deſigned in favour of the Papiſts; and their weakning of the Church of *England*, by their running back again into Conventicles upon that account; if their promiſing in ſome Addreſſes, implicitely, to chooſe ſuch Repreſentatives as ſhould comply with his Majeſties deſire, in others explicitely, to chooſe ſuch as ſhould take off the Penal Laws and Teſt, then bid. they were ſo; if not, then the contrary. He adds, *There were more of our own Communion, than of theirs, that revolted from us and turned againſt the Laws.* This account differs from mine, therefore I will not allow it, but demand a Poll, and will not believe him, nor be determined without bid. it and a Scrutiny upon it. —*And now they have an Indulgence by Law, they are contented with the liberty of ſerving God according to their Conſcience, and trouble not the Government with Petitions for more.* I am afraid that is too good News to be true, for by all that I have read of them in Hiſtory, Chronology, &c. by their Intriguing for the Election of Members, as formerly in all other, ſo now in this Parliament; and by all that I could

ſee, hear, or obſerve, to this day, induced thereunto. I do not believe they are, or in this World, ever will be quiet: if our Author believed they were contented, why did he trouble himſelf? they need not his impertinent Advocacy, nor will thank him for it. Doth he think to draw them out of their Conventicles (where they are now by this Act of Indulgence lodg'd, as ſafe as a Thief in a Mill) to dance after his Pipe? So that he might eaſily have apprehended that this attempt for them (if he had no deſign of his own, to ſerve in it) whether it took effect or not, muſt needs be made in vain. *The meetings of Diſſenters are as legal as ours.* Ib
As to the Laws of the Land, which I doubt not are here referr'd to; The Lawyers ſay, Conventicles are againſt the Common Law, and I ſuppoſe they are at leaſt reductively and analogically contrary to *Magna Charta.* I am ſure they are contrary to many Statutes, the Rubricks confirm'd by divers others, and the Eccleſiaſtical Laws and Canons confirm'd by Royal Authority; and conſequently according to the whole body of our Laws, are illegal; and therefore I do not believe, that one Statute of diſputable Authority which only conditionally ſuſpends the execution of ſome Penal Statutes yet unrepeal'd, can make their Meetings as legal as ours. He adds, *None are by the Law of God or Man obliged to hold Communion with* Ibi
us upon the preſent terms. As for the Law of God, I refer the Author, and all his diſſenting Clients to thoſe places of holy Scripture where Unity, Love, Peace, Order, Decency, Unanimity, Brotherly-kindneſs, Charity, Uniformity, Humility, Gentleneſs, Mildneſs, Obedience, *&c.* are commanded, and where Pride, Malice, Envy, Hatred, Carnality, Self-conceit, Turbulency, Contention, Diſorder, Diſobedience, Atheiſm, Apoſtacy, Hereſie, Schiſm, Separation, Diviſions, Scandals, Offences, *&c.* are forbidden. All theſe, the Laws of the Land, both Civil and Eccleſiaſtical, and I might add the Law of Nature, and (if they availed any thing) the Laws of Reaſon, Juſtice, and Charity oblige all perſons (Foreiners not naturalized onely excepted) to hold Communion with us upon the preſent terms, as long as we remain a true Chriſtian, viſible, and National Church, and nothing which is impoſed upon all perſons communicating with us, is demonſtrated to be directly ſinful. *And God may charge upon* Ib
them [*viz.* thoſe who are for our Church, its continuing as it now is, and as his preſent Majeſty hath often promiſed, and once ſworn to keep and maintain it, as many have ſworn never to endeavour any alteration in the Government of it, and as our Author himſelf hath ſubſcrib'd, and declared his aſſent and conſent to her Liturgies, Articles, *&c.*] *all the blood that hath been ſhed from the foundation of the World, from the blood of* Abel *unto the blood of thoſe glorious Champions for our Religion and Laws,* Eſſex, Ruſſel, Sydney, Corniſh, *&c.* A ſtrange piece of Theology; fathering that upon the juſt and merciful God, which a Magiſtrate, or Judge of but common honeſty would not have ſaid of himſelf, were it but for ſhame. I challenge the Author whoever he is, to give any tolerable ſenſe of that Expreſſion, at the peril of his Reputation. In the mean

time.

XUM

time, I ſhall paſs them over, adding only in the behalf of the Religion, Laws, and juſtice of the Nation; That the Earl of *Eſſex*'s death is to be lamented, but to be made no other uſe of, till it be better known, how it was compaſſed; if he died by his own hand, we ought not to judg him, but leave him to ſtand or fall to his own Maſter: if by the hands of others, Why do not they who long ſince pretended the Murther was detected, bring the Murtherers to Juſtice? hanging is too good for them. And of the Lord *Ruſſel*, Mr. *Sidney*, Alderman *Corniſh*, &c. I am not willing to ſay much, perhaps they had hard meaſure, and ſuffered *ſummum jus*; but the title of Glorious Champions for our Religion and Laws, I cannot allow them; for I think they neither deſigned, nor uſed the proper, or lawful means or Methods to be ſo. It cannot properly be ſaid of any Man, who after a legal Trial, is condemned by a Court of Juſtice legally authorized to take cognizance of the Crime whereof he is accuſed; that he was murthered: no, though he was malitiouſly ſworn againſt, and not guilty of the Crime for which he ſuffered, for then the fault is in the Evidence, and not in the Court. Some Credit certainly is to be given to the juſtice of any Nation as ſuch, much more, of a Nation where Chriſtianity is profeſs'd, and every Man concerned in it upon his Oath. When the Papiſts accuſe this Nation of perſecution for Religion, and Sanguinary Laws, and boaſt of their Martyrs (as they call them) and ſay they died for the Catholick Faith and a good Conſcience; We produce their Trials, our Records, and Chronicles to prove that thoſe very Jeſuits and Seminary Prieſts of which they ſpeak, were attainted of High Treaſon, or Felony, and executed for the ſame, and expect belief.

4. 2. *It is a vain thing to attempt the continuance of Ceremonies. Wiſe Men when they are earneſt in the proſecution of any Affair, aim at ſome end that may recompenſe their diligence.* The Men of the Church of *England* deſire to be wiſe unto Sobriety, to be taught by the obſervation of elder times, and their own Reaſon. They know that ſince Men living here have Bodies as well as Souls, ſome external Rites, Habits and Geſtures muſt be uſed in the publick Worſhip of God; that ſuch due regard being had to their lawfulneſs in themſelves, their expediency in reſpect of Communion with the Catholick Church, ſcandal of any particular Church concerned, and the edification of our own Church; are determinable by the Civil and Eccleſiaſtical Authority of this Kingdom. That the ſaid Authority having interpoſed accordingly and preſcribed theſe now in uſe, as few, ancient, inoffenſive, tending moſt to Uniformity, Decency, and Devotion, and conſequently beſt anſwering all the forementioned purpoſes, and eſtabliſhed them by as good Laws as any are made in the Kingdom; they are not yet convinced by any ſolid Reaſons hitherto appearing, much leſs by the virulent Railing, rather than Arguments of this Author (who hath demonſtrated nothing ſo much as his prepoſſeſſion and prejudice, his unruly Paſſion, and the large liberty he takes in abuſing every body but

his Clients, the Diſſenters,) that any change or alteration is neceſſary to be made in the preſent Service of our Church. They are already well aware, that Innovations uſually let in more and greater inconveniencies than they remove: That proud, peeviſh, and ungovernable Spirits will object againſt every thing, and be ſatisfied with nothing; and that the deſigns, intereſts, and ambition of ſome; the prejudice of education, weakneſs of judgment, and perverſneſs of temper of others; would make even a total abolition of Ceremonies, as ineffectual for the producing of a reunion of the Diſſenters to the Church, as the attempts of others for the continuance of them. As for the endeavours for a comprehenſion, and the objections againſt it, which our Author mentions; it ſeems, by the event, that either the comprehenſion was judged not feaſible, or the objections of force enough to ſtop the endeavors after it. And certainly, the beſt way we have or can have, to preſerve the Members of our Church from turning Papiſts; now the doors of liberty are ſet open to all Religions, and Men may chuſe which they pleaſe, is to let them ſee, that we have ſome regular conſtancy in our Worſhip and Devotion as well as the Papiſts; for otherwiſe our giddineſs and frequent changes in Religious Worſhip, will confirm them in their belief, that the being of an Infallible Judge is neceſſary; ſince they may obſerve, that we who reformed under pretence of a greater purity, having forſaken that Principle of Unity, can never be long at any certainty. That the Doctrine, Worſhip, and Conſtitutions of our Church, which our Martyrs maintained with the loſs of their Lives in Q. *Mary*'s Reign, and we thought to be lately in ſo great danger, were not ſo adhered to, out of vain-glory, or love of oppoſition; but out of a well grounded choice, proceeding from a conviction of Judgment and Teſtimony of Conſcience; and therefore we can as little be flattered out of them now, as we could be frighten'd out of them then: I might add, that the ſtrength of that objection, being founded in the Laws and Rules of Juſtice, Sincerity, Charity, and of not giving offence, and laying a Stumbling-block before any of our Communion or theirs, will never ceaſe, at leaſt as long as any Papiſts remain in this, or rather in the three Kingdoms; neither will the appearance of Popery in its proper Colours take off the obligation; but bind us not to retaliate injuries, and to be careful that while we condemn them, we do not run into the ſame or greater enormities. I am afraid, that our carriage of late Years, will be no great inducement to them to come over to our Communion, or otherwiſe, to have any very good opinion of us, or our Principles, if they ſhould judge of them by our Practices. That paſſage which our Author quotes out of a Sermon, in theſe words, *God be thanked for it, that there is an end put to all Perſecution in matters of Conſcience; that the firſt and chief Right of humane nature, of following the dictates of Conſcience in the Service of God is ſecured to all Men amongſt us*, &c. Wherein is included this Affirmative, it is the firſt and chief Right of Humane Nature, to follow the dictates of Conſcience in the Service of God; to the truth of which I cannot, no not upon ſo great Autho-

rity,

XUM

rity give my Aſſent; for if Humane Nature hath ſuch a Right, God who is the Author of Humane Nature muſt be the giver of it; but that he never gave any ſuch Right to Mankind, appears from *Exod.* 20. 4, 5, 6. — Becauſe, God who is the Author of the Law of Nature, is none of thoſe ſhort-ſighted Legiſlators which make a latter Law contrary to the former; and the Moral Law hath always been expounded as explanatory, but never as contradictory to the Law of Nature; neither will it help, to ſay, that tho God might contradict the Law of Nature, yet man cannot, for both the Law in *Deut.* 13. 6, *&c.* — and the approved practice of *Hezekiah* in 2 *Kings*, 18. 4, *&c.* — quite overthrow that pretence; nor will it avail to ſay, that Idols are not Gods; for beſides that the Heathen did not Worſhip the Idol as the God it ſelf, but ſome, as the Repreſentation or Viſible Reſemblance, and others, as the Body or Vehicle of the God which they ſuppoſed to be preſent therein; there is the ſame reaſon for the Dictates of Conſcience to be free in the one Caſe, as in the other; and the whole Worſhip muſt be ſuppoſed agreeable to the Dictates of their Conſciences, ſince no other reaſon can be aſſigned for the Inſtitution of it.

2. If this were true then, *Hezekiah* and *Joſiah*, for what they did, 2 *Kings*, 18. 4. and 23. 4, *&c.* to 17. were moſt wicked Perſecutors, and unjuſt Invaders of that firſt and chief Right, and yet they are both highly commended for what they did herein, Ch. 18. 3, *&c.* 23. v. 24, 25. 3. It would from hence follow, that if any Men from *Turkey*, the *Eaſt* or *Weſt-Indies*, ſhould come hither, and follow their *Mahometan*, *Pagan*, or *Diabolical* Worſhip; or if this new Indulgence, (as the late Rebellion) ſhould cauſe a Reſurrection of the *Adamites*, and they ſhould go naked through the Streets to their Conventicle, (which is as juſtifiable as their being naked at it,) they muſt not be hindred by the Magiſtrate, for fear of Invading that firſt and chief Right of Humane Nature, of following the Dictates of Conſcience, in the Service of God. Laſtly, the Dictates of Conſcience are by no Divines affirmed to be the Rule of it: And if they are the firſt and chief Right of Humane Nature in the Service of God; I ſee no reaſon why they ſhould not be ſo, as much or rather much more in all other actions of the life; and then the *Jews* in killing the Apoſtles, *John* 16 2. and St. *Paul* in Perſecuting the Chriſtians, *Acts* 9. 1. *&c.* ought not to be hindred; Or the *Anabaptiſts* in *Germany*, the *Presbyterians* in *Scotland*, the *Dragoons* in *France*; all pretending Conſcience for their ſeveral Barbarities to be interrupted; and every thing muſt be allowed, for which the Dictates of Conſcience may be pretended, for fear of abridging this firſt and chief Right of Humane Nature.

The Act of Indulgence ſets all Men at liberty, and it comes not long after a very fierce Perſecution: Our Author by virtue of *an Act of Indulgence, which ſets all Men at liberty*, makes an unhandſome reflection upon K. *Charles* II. in his Grave, and his two Houſes of Parliament, in calling the Late, Legal, Moderate Proſecution of the Diſſenters (unto which their Caballing, Intriguing, and Plotting, provoked the Government) a fierce, a very fierce Perſecution. Not to mention that the *Presbyterians* were the firſt among the Reformed, who taught and practiſed Perſecution; or the carriage of that people where ever they have gotten the Secular Power of their party, or the concurrence of it, and particularly here in *England* betwixt the Years 1640, and 1660. It is to be conſidered, that during the pretended Perſecution no Man was under any legal preſſure for holding any Opinion, or performing any religious exerciſe in his own Family, but only for his external action not neceſſary to Religion, and his publick frequenting of and joyning in ſuch Aſſemblies,, as experience had taught to have been dangerous to the Government, and therefore prohibited under a pecuniary penalty; and farther, that this proſecution was founded upon a Law invented, and conſented unto by the People's Repreſentatives, in whoſe Perſons the whole Commons of the Kingdom are virtually, interpretatively, and determinatively comprehended: So that by conſequence, if it was a Perſecution, the people perſecuted themſelves; or at leaſt the Repreſentatives, the perſons repreſented; which is not to be ſuppoſed they would do, under that Notion. Therefore in common Reaſon and Charity it muſt be ſuppoſed, That the Parliament, the grand Council of the Nation adviſed and conſented to that, (as to all other Laws) for the publick good and ſafety, a moderate Coercion of ſuch illegal Aſſemblies, and a wholeſom Statute to prevent a factious and dangerous Schiſm, and eſtabliſh an Uniformity in divine Worſhip; though time and experience have proved it, as ineffectual, as the aboliſhing of Liturgies, Ceremonies, Church-Orders, and Conſtitutions, *&c.* (were any ſo ſenſeleſs as to try the experiment, would now be) to reduce them to Unity, Order, Peace, or Reaſon.

We can impoſe theſe things upon none but the Miniſters and their Clerks. Pa
Then all others being unconcerned may be ſatisfied: And if nothing be impoſed on them, What is it they complain of, or would be eaſed from? Why doth our Author rage, rave, and be in ſuch a mighty heat in the behalf of Diſſenters, for the pulling down ſuch Ceremonies as are impoſed on none but the Miniſter and Clerk? cannot he let the Miniſter and his Pariſh-Clerk keep their Ceremonies if they pleaſe, as well as let him have a May-pole, who hath a mind to one? *As knowledg encreaſeth, Zeal for Ceremonies will grow more and more ridiculous.* Ib
That is a great miſtake. Had it been for his purpoſe, he might more truly have ſaid, As Knowledg encreaſeth, oppoſition to Ceremonies will vaniſh. For Scrupuloſity (the parent of Oppoſition (if conſcientious) is the Child of Ignorance. It is generally believed, that there is no Rite, Ceremony, or Cuſtom enjoined, and practiſed in the Church of *England*, but the ſame is fully and ſufficiently explained, maintained, defended and vindicated by the Learned Mr. *Hooker*, Dr. *Falkener*, Dr. *Comber*, &c. to the ſatisfaction of all free, indifferent, and competent Judges, whether Natives or Foreiners. And as far as I could ever obſerve the more knowing, diſcreet, and pious Men are, ſo much the more conformable to the

eſtabliſhed Church: and accordingly it is in every Man's obſervation, that the more learned and judicious Men of all perſuaſions, Opinions and Sects, are the moſt moderate; and the vulgar and unthinking Herd, the moſt violent and furious: hence the Epithete of *blind Zeal.* And that to be doubtful, timorous, and ſcrupulous in things indifferent, of ſmall moment, and not eſſential to Religion, are ſymptoms of little knowledg, weak judgment, and an erroneous Conſcience, appears ſufficiently from the Apoſtles Diſcourſe in the 14, and 15. Chapters of his Epiſtle to the *Romans.*

As to our Authors new Project, of the Parliaments making a Law; that the Members of both Houſes ſhall chooſe Men to ſit in Convocation, *&c.* The poſſibility of it (if the King ſhould be ſo ill adviſed, as to give conſent to it) I ſhall not much diſpute, remembring that a Parliament in King *Henry* the Eighth's Reign (ſurnamed the *Almighty Parliament*) and ſome ſince have *de facto* done ſuch ſtrange things in annulling, transferring Titles, Rights, Claims, Poſſeſſions and Inheritances, *&c.* without regard to Superiour Laws, as argue Infallibility and Arbitrary Power, except in the Perſons of Popes and Kings, to be neither abſurd nor diſallowable. I ſhall only take leave to ſay, that the Clergy are as competent Judges of the Parliament-men, as the Knights and Burgeſſes of the Convocation-men; that whatever alterations they may make *de facto* in our Liturgy or Ceremonies without the Clergy, yet it is abſolutely impoſſible to make an Union without them. I need not add, that ſuch alterations would be a taking away that Liberty of Conſcience from the eſtabliſh'd Church, which is given to all Diſſenters; for it is to be ſuppoſed that our Parliament-men (if not infallible) are yet wiſer than at the ſuggeſtion of this *Furioſo* to attempt the removing the ancient Landmarks, and conſtitutions of the Nations Government, ſuch violent Convulſions of the Monarchy muſt needs both preſage and produce a diſſolution of it.

.6. *All the Art and Power in the World cannot make trifles in the Worſhip of God ſeem matters of importance to them that relliſh heavenly things.* The conformable Clergy and Laity of the Church of *England*, knowing many things to be lawful and innocent, and judged by our Superiours to tend to Order, Decency, and Devotion, uſe them as ſuch; and cannot ſo properly be ſaid to make them ſeem matters of importance, as they who pretend Conſcience for diſobedience in the uſe of things (no where prohibited and therefore indifferent) and diſturb all peace and Unity in the Church to introduce their own confuſions and diviſions. *What Trumpery are Habits, various Geſtures and Poſtures to a Man that is ſwallowed up in the contemplation of the infinite Majeſty of the Glorious God?* This Man is too wiſe, as being wiſe above what is written. A modeſt and well-bred Man would never have uſed ſuch rude and vilifying terms of ſuch things as the Almighty God was once pleaſed to appoint and command in his own Worſhip. If any ſay thoſe ſacerdotal Habiliments and Levitical Impoſitions

.7.

tions are not obligatory to us Chriſtians; I ſay, no more are the Judicial Laws given by *Moſes*; and yet if any Man ſhall therefore ſay, they are unjuſt, abſurd, fooliſh or ridiculous, I think God the Supreme Legiſlator is reflected on, and concern'd in his Honour; and the perſon ſo ſaying muſt be ſuppoſed immoral, bold, and prophane. If our Author ſhould be cenſured by this Paragraph, he would be thought not only a *Phanatique*, but an *Enthuſiaſt*. Would this contemplative *Politico* have the Prieſt officiating loſe his Body as well as his Mind and Wits? for otherwiſe he muſt of neceſſity uſe ſuch Trumpery as Habits, Geſtures, and Poſtures, and if they in uſe are lawful (as our Author ſaying nothing to the contrary, muſt in all reaſon be ſuppoſed to allow) why not thoſe as well as others, eſpecially ſince they are few, Grave, Decent, Ancient, Naturalized, and by Law eſtabliſhed. Innovations are always hurtful, and ſometimes dangerous; always tend towards, and ſometimes precipitate diſſolution.

3. *It is unreaſonable to continue Ceremonies. After all the Wiſdom and Power of Impoſers can do, the judgments of Men will differ.* And I can ſay with equal truth and reaſon: After all that Aboliſhers can do, the judgments of Men will differ. He proceeds, *It is as poſſible to make their Hair all of one colour, their Bodies of the ſame proportion, their Faces all alike, as their Judgments to be the ſame in Rites and Ceremonies.* To which I may add, or in any thing elſe: Muſt nothing therefore be continued? If every thing muſt be aboliſhed concerning which Men have different Opinions, not only Rites and Ceremonies, but our Creeds and Sacraments; nay our Houſes, and our Bibles (which gave occaſion to great diverſities of Opinions and ſome Hereſies) muſt be aboliſhed and burnt: not only Univerſity Habits, Notes of Degrees, and Church Veſtments; but all manner of Clothes, muſt be left off; and if our Author's inference were purſued home, it would aboliſh his own dear Corps. As for that Rule, *Nothing but what is neceſſary ſhould be impoſed as terms of Communion*; to underſtand it aright, we muſt firſt enumerate thoſe things which are enjoined the Members of the Church of *England*: and they are, That they ſhould duly frequent their Pariſh-Church, be preſent at and join in the Publick Prayers and Offices of the Church, with reverence and attention hear the Church Homilies or other Sermons read, or preach'd, and receive the Holy Communion at the leaſt thrice in a Year. That they ſhould bring their Children to the Font, to be baptized, to the Church, to be Catechized, and to the Biſhop, to be Confirm'd. I know nothing elſe required of any perſon as neceſſary to their holding Lay-communion with it: and theſe I think to be both few, and ſuch as are generally neceſſary to Salvation. What is meant by Impoſition of things as Terms of Communion, when ſpoken (if properly it may be ſo) of perſons here born and bred, is not ſo eaſily underſtood. It is true the Church aſſumes, as her part, a maternal care to inſtruct and educate her Children, in her Boſom; Whereas that Expreſſion, *Impoſition of things as Terms of Communion*, ſeems to relate properly either to Foreiners or Converts, preſuppoſing them

Ibi

Pag.

Ibi

XUM

them Profeſſors of ſome other Religion, and She treating with them, and offering them conditions of admittance to her Communion, and this if ſuch Foreiners are already received into the Catholick Church by Baptiſm, with us, is done by vertue of the Communion of Saints, upon their freely uniting themſelves with the Congregation of that Pariſh where they inhabit, joying therewith in its Publick Worſhip, and other Churches Offices, and, if duly qualified, their participating of the Sacraments: But if a perſon yet unbaptized and conſequently no Chriſtian, being made a Convert, deſires to to be received into the Communion of this Church; it is requiſite that he make profeſſion of the Chriſtian Faith contained in the Apoſtles Creed, deſire and receive Baptiſm. What elſe can be underſtood by *Impoſing Terms of Communion?* The Preſcriptions, Rules and Conſtitutions of the Church of *England* are all directed to thoſe already in her Communion, and ſuppoſe all Perſons born in this Kingdom to be by Baptiſm made ſo. But, if by it, is meant, that nothing may be preſcribed in a Church to be obſerved by the Members of it, which is not neceſſary to Salvation, I cannot believe it to be, in that ſenſe, true, for ſome things may be not only lawfully, but alſo laudably uſed and eſtabliſhed in a conſtituted Church, which are not abſolutely neceſſary to Salvation. A Man who is dumb, and deaf, or a Natural, who cannot be inſtructed, being born of Believing Parents and baptized, may be ſaved, and he who being many Years ſick cannot go to Church; and yet it is lawful to appoint publick Prayers, Catechizing, and Preaching. A Man born in the Country of a *Mahometan* or *Pagan* Prince, of Chriſtian Parents, may want both the preaching of the Word, and adminiſtration of the Sacraments, and yet be inſtructed ſufficiently to his Salvation: and we here not only may, but alſo muſt uſe them. God himſelf required other and more perfect Service in the Land of *Canaan*, than he accepted in the Wilderneſs. And accordingly the Chriſtian Church hath practiſed otherwiſe in times and places of Danger and Perſecution, than of Peace and Security.

Thoſe famous Men of our Reformation, mentioned in *Pag.* 8. being perhaps prepoſſeſſed with a good opinion of what they had been uſed to in their Pilgrimage, or exaſperated againſt Popery, that being the cauſe of it, by Perſecution, or perhaps being too far tranſported by a well-meaning Zeal, might approve of the aboliſhing of innocent and decent Veſtments, whilſt other good Men might think there was too much aboliſh'd before, ſince the aboliſhing of any lawful Thing or Cuſtom, might by giving offence to the Papiſts, as being the effect of Paſſion and a perverſe Humour, and not of conviction of Judgment, be an obſtacle to the Reformation. Every good Man's opinion and judgment cannot, nor is fit to be made the Standard of a National Reformation: and therefore herein certainly the wiſe Queen was directed by Providence, or at the leaſt more in the right than thoſe good Men; for the preſerving and continuing the uſe of them, was far more agreeable to that excellent temper

and moderation, which that great Man, the then *Dr. Stillingfleet* ſo juſtly *Iren.* pa
commended (and all good and wiſe Men do the ſame) both in our *Engliſh Liturgy* and the *French Prayers:* and indeed it behoved them to act like the Reformers of the Old Church, and not the Founders of a New, and what was corrupt only needed Reformation, and not what was pure. It may be obſerved, that thoſe excellent Biſhops judged the uſe of thoſe Veſtments a thing in it ſelf indifferent, and ſo complyed with the continuance and injunction of them, and if all others had imitated their Piety, Peace and Prudence, this unhappy ſtrife about them, had never been. 121, &c

The Apoſtles did not at all favour the impoſing humour. The Holy Ghoſt and the Apoſtles were only for requiring neceſſary things, Acts 15, 28. Here our Author catches at the word *Neceſſary* without any regard to the ſenſe wherein it is uſed; The next *Verſe* enumerates thoſe *neceſſary* things, *That ye abſtain from meats offered to Idols, and from blood, and from things ſtrangled, and from fornication*; Where of theſe four things *neceſſary*, three of them are ſo only in reſpect of the *Jews*, which they were obliged not to offend (as being a probable courſe to hinder their converſion) but rather to abſtain from the lawful uſe of indifferent things: for that the firſt of them is lawful, appears from 1 *Cor.* 8. and that the two next are (*Moſes*'s Ceremonial Law being underſtood as a temporary poſitive Law obligatory only to the Jewiſh Nation, and that only till our Saviour's Crucifixion) is evident by common Reaſon and Cuſtom. I might obſerve for my purpoſe againſt our Author, That the ſame Holy Ghoſt who enjoined the *Gentile* Converts to forbear the uſe of ſome indifferent things, for fear of giving offence to *Jews* (yet zealous for the Law of *Moſes*) amongſt which they converſed (being always conſonant to himſelf,) by this Text, commands us to continue the uſe of other indifferent things, leſt we ſhould ſcandalize the Papiſts, not only in theſe three Kingdoms, but in all the Weſtern Churches, by a wilful, perverſe, and unneceſſary ſeceſſion and departure from them, in the uſe or diſuſe of lawful and indifferent Things, Cuſtoms, and Ceremonies; for where there is the ſame Reaſon, there is the ſame Law. So that this inconſiderate Author could ſcarcely have cited a Text more fatal to his Cauſe. This precedent, the Apoſtle's practice, 1 *Cor.* 9. 19, *&c.* and the Scripture Canon, 1 *Cor.* 14. 40. had they been duly imitated, obſerved and obeyed, the greateſt part of the Schiſms and Diviſions which have unhappily rent and diſtracted the Chriſtian Church, had either been prevented, or ſoon reunited. Pag. 9. *Rom.* 14 14.

4. *The manifold miſchiefs of theſe Impoſitions: No Man can ſhew any good they have done,* &c. I know no other Impoſitions upon our Congregations, but thoſe I have already mentioned; and let our Author tell us either which of them is unneceſſary and hurtful, and he would have aboliſhed, or what elſe he means by *Impoſitions*, that ſo we may know whether they are ſo miſchievous as he talks of. The good they were deſigned to Pag. 1

do

XUM

do, was to teſtifie our reverence to Antiquity, and our holding Communion with the Catholick Church of Chriſt, to juſtifie our Reformation, and prevent giving any ſcandal to the Papiſts, and to cauſe all things in our own Church to be done decently and in order: of which if they have fallen ſhort, we may thank ſome Men, who have been turbulent and unquiet, proud, peeviſh, and ſchiſmatical, and troubled with the humor and ſpirit of contradiction. What follows in our Author aſſigned as the miſchief of *Impoſitions*, is neither true, nor of Date ancient enough to be ſo, nor is an Argument fit for a Divine to uſe in Church-matters; but ſeems to be the paſſionate reſentment of ſome covetous ambitious Perſon, lately candidate for ſome Civil or Military Employment, and diſcontented for the miſſing of it: the venting the ſpleen of ſome well-willed to the Good Old Cauſe; or the ſhallow and miſtaken obſervation of ſome ſmall pretender to Politicks, who uſually prognoſticates the Proſperity or Fate of the Kingdom, according to the meaſures of the Elevation or Depreſſion of his own Sect, tho the moſt factious and ſeditious in it, and of Principles the moſt deſtructive to its Government. As for that which is cited out of a *Ibid. r. Stil-ingfleet. ren. Pref. 9.* great Man in our Church, in theſe words, *Without all controverſie the main Inlet of all the diſtractions, confuſions, and diviſions in the Chriſtian World, hath been by adding other Conditions of Church-Communion than Chriſt hath made.* When that Learned Man ſhall be at leiſure to reconcile theſe words with his own in the two following Pages of the ſame Preface; and 122, *&c.* of his following Book, and ſhall be farther pleaſed to tell us which are the conditions of Church-Communion that Chriſt hath made; it will be eaſie to determine, whether the adding other hath been the main Inlet of all the diſtractions, confuſions, and diviſions in the Chriſtian World: but nothing can be inferred from ſuch general expreſſions. —— *The miſchiefs I am ſpeaking of are innumerable, ſome of them are reduceable to theſe ſix Heads: 1. Miſchiefs to the Church. 2. To the State. 3. To Souls. 4. To Piety. 5. Miſchiefs in promoting a mighty increaſe of Prophaneneſs, and all kind of wickedneſs. 6. Hindring a world of good.*

Pag. 11. 1. *Miſchiefs to the Church. Zeal for Mens devices begets in people a ſtrange Levity of Mind, makes them ſuch triflers in Religion, that they diſregard the great Intereſts of God, and his Church in the World. They are not ſenſible of the deſolations of Gods Churches in* France, Orange, Piedmont, *the* Palatinate, Ireland, *&c.* It might be anſwer enough for me to ſay, that all this is nothing to the purpoſe, both becauſe the Perſecutions and Maſſacres in theſe ſeveral places were not made upon the account of external Ceremonies, but partly upon a ſecular account, and partly upon a religious, where then Communion and Doctrines of the Church, and not Ceremonies were controverted: and becauſe the Church of *England* doth not impoſe Ceremonies, or Mens devices upon any under penalty of Perſecution. But I add, that theſe inſtances diſprove what they are brought to confirm; for the deſolations of God's Churches in *France, Piedmont*, &c. are ſo far from proving that Zeal for mens devices begets in people a ſtrange Levity of mind, and makes them ſuch triflers in Religion, *&c.* That they evince nothing, or elſe the quite contrary; that ſuch as raiſe Perſecutions upon the account of Religion, are not Men of light Minds or Triflers in it, or diſregard the Intereſts of God and his Church; though perhaps they proſecute them the wrong way, and by undue Methods; for it is evident they (if without ſiniſter deſign) purſue what they think to be God's and his Church's Intereſt, more than their own. The Kings of *Spain* weakened their Kingdoms, and exhauſted their Treaſures by Baniſhing the *Moors*, and erecting the Inquiſition; and the *French* King cannot be ſuppoſed to gain by the Flight of his Subjects, their ceaſing to trade, and withdrawing their effects; neither was it trifling they fled from. Do you Sir, who in the behalf of the Diſſenters (clamorous enough without aſſiſtance) with open jaws ſet up the Cry of Perſecution here in *England*, and call the *French* King, the Duke of *Savoy*, their Armies, Officers, and Dragoons; Triflers?

What the Church of *England-men* (which this Pamphleteer abuſively calls Zealots for theſe things,) did in reference to a Popiſh Succeſſor, was agreeable to their Principles, both of Loyalty and Honeſty. They remembred, that tho *to do evil that good may enſue*, be a Doctrine received in the Church of *Rome*; yet it is not ſo in the Church of *England*. They well knew, that an *Act* for *Excluſion* (notwithſtanding any Infallibility or Omnipotency a *Parliament* can pretend to,) would be ſtill in it ſelf unjuſt, as contrary to the Laws of God and nature, and to the Rules of Equity, and common Reaſon; void in it ſelf, as being contrary to the Fundamental Laws of the Land, and the very Conſtitutions of the Monarchy; and miſchievous in its Events, as that which would moſt certainly have involved theſe three Kingdoms in a moſt Bloody Civil War, and perhaps have brought an Invaſion from abroad, in upon us to boot. But behold the tender Conſcience of our Diſſenters, they cry out of Perſecution, upon the Levying a ſmall pecuniary mulct (for the frequenting an unneceſſary and ſeditious Conventicle,) in purſuance of divers Laws made by their own Repreſentatives; but would exclude an Hereditary Prince from his undoubted Right and Inheritance, (by a Law they were no ways authorized to make,) and involve three Nations at the leaſt in a Bloody War, and all the miſeries attending it, that ſo they might again ſwallow up the Crown Lands to maintain the Grandeur of their *Hogan-Mogan-Ships*, in a new Common-Wealth; and all this under pretence of the Preſervation of the Laws, Liberties, and the Proteſtant Religion; the name of which it is probable will grow as odious to after Ages, as that of Popery is to us, by reaſon of ſuch, who ſhroud all their ill deſigns and crimes under that uſurped, affected, and abuſed Notion.

The Scripture is our only guide of Unity: Uniformity is deformity and confuſion, when Men appoint other terms of Miniſterial Service, and Church-Communion, than are preſcribed in Gods Word. If the Scripture is the only guide of Unity, let our Author tell me, why his Clients the *Presbyterians*, *Inde-*

XUM

pendents, *Quakers*, &c. are not guided into Unity by it, ſince they all have it, and pretend to follow it, and yet are far enough from Unity? The Scripture it is true, preſcribes and commands Unity, but never actually effected it, without the interpoſition of Eccleſiaſtical Authority, as in the Primitive Church, Eccleſiaſtical and Civil, as in the Reformation of our Church; or Civil, as in *Spain*, by the Inquiſition, in *France* by Edicts, *&c.* That Uniformity is or can be deformity and confuſion, I ſhall think to be a contradiction, till our Author ſhews how it can be reconciled. Thoſe terms of Communion, which he intimates to be preſcribed in Gods Word, he would do well to ſhew us, or tell us where we may find them, if he can. They would do more, if clearly diſcovered and demonſtrated, towards the Union of our differences, than a Thouſand ſuch railing Pamphlets, and the Intrigues and Politick Deſigns, contrived by Male-contents, and as hotly purſued by ſuch *Tools* as he, for the involving us into the ſame miſeries that followed upon the laſt Rebellion.

3. 2. *Miſchiefs to the State; Zeal for Ceremonies begets in Men a contempt of Publick Rights and Boundaries.* This is a very ſtrange diſcovery which our Author hath made, but it is ſo incredible, that he could not in reaſon have ſuppoſed, that we ſhould take it merely upon his Word: Therefore, he would have done well to have inform'd us farther, how a Zeal for Ceremonies begets a contempt of Publick Rights, whether by an Univocal or Equivocal Generation. If any Man ſhould argue thus, This Man is zealous for Ceremonies, therefore he contemns Publick Rights and Boundaries; would not all Men wonder at the Inference? The Conſequence will better follow on the contrary ſide thus; This Man diſturbs the Peace and Order of the Church, and makes no conſcience of breaking the Eccleſiaſtical Laws and Conſtitutions; and therefore it is probable that out of the ſame Principle of diſobedience and humour of oppoſition, he will contemn Publick Rights and Boundaries, and all obligations of the Conſcience to obedience, ſet by the Civil Law alſo. But our Author proceeds, *When they dote ſo much upon vanities in Worſhip, as to inſlave their Conſciences, and to deſpiſe their Chriſtian liberty, it is no wonder if they ſell at any rate their own and others Civil Rights and Privileges.* Surely this is ſpoken of the Inhabitants of the Moon; or ſome Utopian Countries, for moſt Men here have as little Zeal, and as much contempt, or at leaſt neglect of the daily Service of the Church, as our Author ſuppoſes them to have of the Publick Rights and Boundaries. To joyn in the Publick Worſhip of the Eſtabliſh'd Church (though it be ſuppoſed there are Ceremonies, and (what he hath no leſs maliciouſly than falſly inſinuated) vanities) in it; would not be to deſpiſe our Chriſtian liberty, but to make uſe of it; Whereas he who ſcruples it, either is weak and thinks he hath no liberty in that caſe, or which is worſe, is ſullen and will not uſe it. But ſuppoſe Men deſpiſe their Chriſtian Liberty, (though I underſtand not how the Members of the Church of *England* can be ſaid to do ſo,) will they ſell therefore their Civil Rights and Privileges at any Rate? I wonder our Author is not aſhamed of ſuch

groſs *non ſequitur's*. As for any indirect means, which may be ſuppoſed to have been uſed in Juries, Elections, Corporations, *&c.* I think the Diſſenters, both in modeſty and juſtice ought to have held their tongues, as having by far exceeded the Conformiſts; for as far as I could ever ſee, hear, read, obſerve or learn, they were much more diligent and induſtrious, uſed more indirect courſes, and underwent greater fatigues to uphold and carry on a Faction againſt the Government and Laws; than theſe (ſome whereof being not ſo deſigning, they uſually drew over to their Party) were, either to maintain the Right, or countermine their attempts.

The beſt courſe which can be taken to recover God's bleſſing, the Church's Union, and the Kingdom's Peace, Riches, Wealth, Strength, and Reputation; is not the Parliaments (or rather ſome few turbulent Spirits) ſtrugling (as our Author ſays) with the Prince; nor the maintaining an unquiet and never to be ſatisfied Faction to confront the Government, or extort Privileges or Liberties from the King, by the diminution of his Prerogative; the glorying in the Doctrin of Reſiſtance, under the pretence of Preſervation of the Proteſtant Religion, and the Laws; or the encouraging of Diſſenters to make the Schiſm greater; for theſe do but make one Party jealous of another, and neglect the Publick Good to oppoſe each other; but a true practical Piety towards God; a Loyalty and quiet Subjection to the Prince, and a permiſſion of him to manage his own Province; a Charity and mutual Love and Unity, without intereſſing our ſelves in, much leſs hating and ſeparating from, one another, for our reſpective private Opinions; and an induſtrious following every one his own lawful Vocation and Employment.

Pag. 1

3. *Miſchief to Souls. For trifles there hath been exerciſed a mad Tyranny over Mens faculties.* This is that which cannot be made good, for all Men have and (ſince the times of Popery) every Man had liberty by the Laws of *England*, to be of any Judgment or Opinion he ſhould think moſt probable, and freedom for his faculties and the exerciſe of them, (where they could claim any right to do ſo) in their own Houſes and Families, nor if a Friend, Stranger, Traveller, or a Neighbor or two happened to be preſent, was there any danger or penalty thereby incurr'd. But that every Man under pretence of Conſcience, ſhould therefore have liberty for all his outward actions, and be allowed for his own private advantage to make publick Harangues, to diſturb the Peace, and ſeduce his Neighbors by the propagation of a Schiſm dangerous to both Church and State; is that which doth not follow, even the Diſſenters themſelves, when they had power in their Hands being Judges; as appears, by their carriage to the Clergy of the Church of *England*, in the late times. That a pretence of Conſcience, where nothing evidently ſinful in it ſelf is poſitively enjoyned, will not juſtifie a Man in Schiſm, or exempt him from Penal Laws, as having a Right by the Law of Nature, to be tolerated therein, I ſhall imagine my ſelf to have proved, till I ſee farther.

XUM

16. *The little things impoſed are a means of depriving the Church of the Service of many uſeful Miniſters that are apt to teach, and would be glad to give the Bread of Life to thoſe Souls, that are by the Drones left in the broad way to deſtruction.* The Church of *England* wants not Miniſters, that are apt to teach; but in ſome places Perſons that will be taught, and in others maintenance for the Teachers. No place where there is a competent viſible ſubſiſtence needs to want a Preacher: Our Univerſities can ſupply another Kingdom. In the mean time this needs none of their aſſiſtance, if the Uſurping Miniſters and Encroaching Paſtors, would return the ſtraying Sheep home to their own rightful Paſtors, and proper Folds, whence deſignedly they have drawn them for their own advantage; they would thereby do better Service to God, his Church, the Kingdom, their own, and the ſeduced and deluded Mens Souls, than poſſibly they can any other way. If any are Drones, let them be amended or removed, they may well
Ibid. be ſpared; *Chriſt commands his Miniſters to Preach, and qualifies them for that Service:* Chriſt commands none to Preach, but thoſe which he calls by his Church; and he who intrudes into the Sacred Office without an Ordinary Miſſion; unleſs he demonſtrates by Miracles an extraordinary one, can ſhew no tolerable reaſon why he ſhould not be eſteemed and uſed, as either an Euthuſiaſt or Impoſtor; neither can any qualifications though exceeding thoſe of other Men (which yet never have been found in them) be reaſonably laid in the balance with the Peace, Order, and Unity of the Church, and the Love and Charity of the Neighborhood.

Our Author ſays, in Page 17*th.* The Ruin of Souls, *may be for want of the Labours of thoſe able Miniſters whom we exclude for toys.* I know none are excluded, but ſuch who exclude themſelves, and the more ſhame for them if they will be ſo humourſome and pettiſh, as to ſhut out themſelves, becauſe they cannot in every thing have their Wills; and the more trivial the things objected are, the more evident it is that ſomewhat elſe beſides, and more than Conſcience (which is pretended) is the true cauſe of their Non Conformity. But yet I can ſee no ſuch great danger of the ruin of Souls (more than now there is,) if they were as ſilent, as they are clamorous; Salvation in another ſenſe, than that in which it is uſually taken being the common end of at leaſt a great part of that noiſe and diſturbance, which is made by that Party; and I heartily wiſh, that their Hearers laying aſide that blind zeal, out-ſide Piety, and unreaſonable oppoſition to the Government, both of Church and State, in which they pleaſe themſelves, and whereby they are diſtinguiſh'd from other Men; they would by the regular Piety, Loyalty, Peace, Humility, Obedience, and Charity of their Lives, convince the World of the excellency and ſincerity of their Teachers, better than yet they have done.

g. 18. 4. *Miſchiefs to Piety. The moſt Learned Divines, and the Wiſeſt States-men in the World, are but bunglers when they take upon them to add unto Gods Worſhip, what he hath not appointed.* If our Author either could or would tell us, what Worſhip God hath particularly appointed, it were eaſie to deter-

XUM

mine what hath been added thereunto ; in the mean time it may be ſufficient to deny the charge, and let him prove it if he can. *Mankind hath for many Ages been poſſeſſed and tormented with a furious ſpirit, the Devil of Impoſition, it will never be well till this Spirit is caſt out.* If he had with a little alteration ſaid thus; This Church hath for this laſt Age been tormented with a furious Spirit, the Devil of *Oppoſition, &c.* It had been far more truly and properly ſpoken, both becauſe the Spirit of the Oppoſers hath been far more furious, than that of the Impoſers ; and alſo becauſe Oppoſition is more properly than Impoſition, attributed to the Devil ; who, the Apoſtle tells us, *worketh in the Children of diſobedience. Piety may now as well live and flouriſh without our Ceremonies, as it did mount without them above Idolatry, and conquered the World.* If our Author means, that there are more Ceremonies now impoſed in the Church of *England*, than were in uſe in the Chriſtian Churches, in the time of *Conſtantine* the Great (by whoſe Profeſſion of Chriſtianity and kindneſs to the Chriſtians, it ſignally conquered and aboliſhed *Pagan* Idolatry out of the *Empire*,) he is very much miſtaken ; let him if he pleaſe compare them at his own leiſure, and he will find it ſo.

Ceremonies in Worſhip corrupt Peoples minds with vanity, make them light and trifling in the weighty concerns of God and their Souls. God Almighty hath plainly enough determin'd the contrary, by his Inſtitution of ſo many, in his own Publick Worſhip. I have already ſaid, that there are no Ceremonies enjoyned to be obſerved by the Congregation, in the Publick Worſhip of God, in the Church of *England* ; unleſs he will call kneeling and ſtanding, (which are only geſtures of the Body) ſo ; but if he will, yet it cannot be ſaid of them, that they corrupt People's minds with vanity, and make them light and trifling in the weighty concerns of their Souls. Such decent poſtures have by the common Sentiments of the Chriſtians in all Ages, been obſerved not only as conducing to Order and Uniformity ; but alſo as tending to promote zeal and devotion, and are certainly in themſelves as decent, as having the Head uncovered ; which the Apoſtle ſo largely inſiſts on, in 1 *Cor.* 11. Nor can our Author ſhew the leaſt ſhadow of reaſon, why thoſe Ancient and Catholick Geſtures ſhould corrupt People's minds with vanity, or make them light and trifling in the weighty concerns of God and their Souls ; or on the other Side, why the uncouth Geſtures of leaning upon a Seat, lolling upon their Elbows, or ſitting upon their Br—— s ſhould encreaſe Devotion ; or not rather corrupt Peoples minds with an undecent ſlothfulneſs, and an unchriſtian clowniſhneſs in the preſence of God, and his Holy Angels, unmeet for the place and employment. *Many think they have done much if they have exactly conformed t Rites and Ceremonies.* No Man in the Communion of the Church of *England* can reaſonably think ſo, both becauſe there are no Rites and Ceremonies preſcribed to be obſerved by the Congregation ; and becauſe thoſ very few retained in all our Church-Offices joyntly taken, are declared t have no intrinſick Holineſs, but to be in themſelves things indifferent, an

m

XUM

no otherwiſe enjoyned: But it is in every Man's obſervation, that a great part of the Fanatick fury (by themſelves miſtaken for a Godly Zeal) is ſpent in loud, boiſtrous, and malicious invectives, againſt innocent Habits, Geſtures, and the Obſervation of Anniverſaries, *&c.* as if their malice and ill words were (what they will not allow the Papiſts good works to be, *viz.*) meritorious; nay farther (that which the Holy Siſters eſteem more precious) much of the Pulpit ſweat is waſted in impertinent railings, (by way of uſeful digreſſions, when arrived at an end of ſenſe and reaſon,) againſt Epiſcopacy, the ſuppoſed Superſtitions and Ceremonies of the Church of *England*, and the wickedneſs, and profaneneſs of all other Men, but their own ſweet ſelves: Hence their pride and affectation, prejudice and malice, their cenſoriouſneſs and moroſeneſs of humour, their ſourneſs and bitterneſs of Spirit, *&c.* All the reſt of this Paragraph ſeems more applicable to the Church of *Rome*, which is overgrown with Ceremonies, and Repreſentations of Spiritual Myſteries, by ſenſible Objects, than to the Church of *England*, in whoſe Publick Worſhip and Adminiſtration of the Sacraments, a Man cannot ſpeak of Sacraments in the Plural Number.

Piety hath been ſcorned, vilified, and perſecuted under the notion of Puritaniſm. If the Name of *Puritans* was aſſumed by themſelves, as pretending (like their Predeceſſors the *Phariſees* and *Novatian Hereticks*) to be more Pure and Holy than others, there is no reaſon they ſhould be diſſatisfied with the uſe of it by others: Yet that Piety hath been ſcorned, *&c.* perhaps will not be ſo eaſily proved, as ſaid; for real Piety, Honeſty, Juſtice, and Charity have the inward and tacit approbation of all Men, and the outward applauſe of all; except only ſome few ill bred, envious, and deſigning Perſons, who yet can neither condemn nor ſcorn it: But the affectation of a canting dialect, a ſuperſtitious placing of Religion in the uſe of indifferent things, and an outſide and formal preciſeneſs, and an abundance of Zeal, in and about trifles, uſed by many; when (like the Painted Sepulchres of the Phariſees) they are full of ſecret corruptions, the diſcovery of their ſeeming Sanctity, to be the moſt odious wickedneſs under the Vizor of Hypocriſie, expoſes them to the ſcorn and contempt of the World; like him who pretended he could not endure to have a Biſhop's hand laid on his Head by way of *Ordination*, but (beſides his other crimes) could embrue his Hands in an Archbiſhops Blood by a *revengful Murther*; or him, who under pretence of Conſcience, was a *Schiſmatick*, from that Church to which the uſe of Ceremonies could not be objected, and an *active Rebel* againſt his Sovereign; and yet lived in Fornications and Adulteries, and was guilty of Inceſts and Beſtialities: not that all called Puritans and Schiſmaticks, have been guilty of ſuch groſs ſins, but that when ſuch Mens ſeeming Religious Zeal, and the concealment under it hath been diſcovered, and that though outwardly they ſtrain at Gnats, yet ſecretly can ſwallow Camels; then not true Piety, but the Hypocritical pretender to it, is ſcorn'd and viliſy'd.

XUM

The next Paragraph of our Author's own endicting (being the firſt in page 20th) is an extravagant furious accuſation of, I know not whom, upon I know not what account; if his paſſion be over, and he be yet come to himſelf, and left Maſter of any modeſty or reaſon, let him look it over, I know not what to ſay to ſuch ſcurrilous railing and lying.

The Removal of Ceremonies will take away the Vizor, with which Formaliſts, Hypocrites, Wicked and Prophane Men do cover themſelves. Suppoſe kneeling at Prayers, and ſtanding up at the Creed and Goſpel, to be Ceremonies; they are the only Ceremonies enjoyned the Congregation, in the ordinary Publick Worſhip preſcribed in the Church of *England*; Will the removal of them take away the Vizor, with which Formaliſts, Hypocrites, Wicked and Prophane Men cover themſelves? Wicked and Prophane Men as the words themſelves imply, are bare-fac'd Sinners, and wear no Vizor; and as for Formality and Hypocriſie, they were never (ſince the Ancient Phariſees) uſed by any more than by our Modern Sectariſts; nor ever ſo much in eſteem and faſhion, as ſince the number of thoſe, who under that diſguiſe, decry Ceremonies, made them bold and confident: Had kneeling at Prayers, and ſtanding at the Creed and Goſpel been ſuch an excellent Vizor, it would not be prudence in us to aboliſh them, eſpecially, for nothing; for many of the Diſſenters, who need a Vizor as well as others, would either uſe them in their Conventicles, or come over to us themſelves, merely for the benefit of them; but ſuppoſe (what it is almoſt ridiculous to ſuppoſe, *viz.*) that our Author had herein ſpoken Truth and Reaſon; yet the removal of Ceremonies would effect little as to that: for we find that the Diſſenters, who ſeldom kneel at Prayers, or uſe the Creed, and have no Goſpel, have yet under the Vizor of purity, preciſeneſs, and tenderneſs of Conſcience, done abundantly beyond all that ever Ceremonies can or could pretend to; neither need we to ſtrip our Church Offices of theſe, and run from the little remainders of decency, remaining in uſe in our Churches, into down-right ruſticity, and more than *Corinthian* rudeneſs in our Publick Worſhip, in hopes that then, *Drunkards, Swearers, Whoremongers, and ſuch like will be known to be what they are, a mere Herd of Brutes.* It would be a fooliſh and too coſtly an experiment, and an extravagant inſtance of our levity and indiſcretion; but no diſcovery unleſs of that which every body knows already; or if any Man wants farther ſatisfaction herein, let him repair to our Author, who can tell him ſuch wonderful things concerning Rites, Ceremonies, *&c.* as all the World never dream'd on before, nor any Man of but ordinary Senſe and Judgment will believe now.

5. *Miſchiefs in promoting a mighty increaſe of profaneneſs and all kind of wickedneſs.* ——

1. *Profaneneſs in the outragious contempt of holy things.* The tautologies, impertinencies, improper inferences, and untrue aſſertions of our Author's Pamphlet, are too many to be conſider'd or remark'd; but a Man muſt either have a conceit of himſelf like to that of his own Infallibility, or elſe

he muſt preſume wonderfully upon the ſimplicity, dulneſs, and ignorance of his Readers; before he comes to put ſuch down-right contradictions upon them: Him who all this while he hath bitterly inveigh'd againſt as a Bigot and Zealot, he now makes a profane and outragious contemner of holy Things; whereas Zeal (when taken in ill part for Superſtition) and profaneneſs are, and always were eſteemed the two contrary extremes and vices on either ſide Religion. *There is ſcarce any thing in Religion, that hath eſcaped the ſcorn and reproach of blind Zealots; The Ordinance of Preaching, the Lords Day, the Scripture, our Holy Religion, and Jeſus Chriſt himſelf; all have been ſtruck at.* To ſcorn and reproach, Preaching, Scripture, the Lord's Day, *&c.* hath been always hitherto look'd upon as a Sign of a Profane, and not of a Zealous Perſon, and this Author hath ſhewn us no reaſon to change our Sentiments; but ſuppoſe his words to be true, hence we may obſerve, 1ſt. That a Schiſm cauſed by a difference in belief (though erroneous) can never be reunited by the abolition of Ceremonies, for the cauſe remaining, the effect would continue, 2ly. That the apprehenſions of Men being ſo various, and their judgments ſo diſcrepant, a comprehenſion without a compliance in things indifferent, and a forbearance with Men in their particular Opinions can never be effected; but theſe being once ſuppoſed, it may follow as things now are. 3ly. That there are divers others as extravagant Zealots as our Author, whoſe Notions are altogether impracticable, who encreaſe the Schiſm, and widen the Separations in the Church; under pretence of making propoſitions for a comprehenſion, and ſhould not be regarded till they learn more diſcretion and moderation, than at once to ask the aboliſhing of all Ceremonies, *the exerciſe of juriſdiction, and power of Orders,* and the pulling down the whole Conſtitutions of our Church.

21. *The Ordinance of Preaching. The conſtant, ſerious, diligent performing of this, would ſpread knowledge amongſt the People to the prejudice of humane impoſitions in Divine Worſhip: They would ſee what light things they are in the Service of God.* The Conſtitutions of the Church of *England,* are ſo far from diſ-
43. couraging or obſtructing conſtant, ſerious, diligent Preaching (as our Author would inſinuate) that on the contrary ſhe requires and enjoyns it, (ſo that in that ſenſe even the Ordinance of Preaching may properly be called an Humane Impoſition;) neither do we of her Communion, if Paſſionate, Malicious, Schiſmatical, Siniſter-deſigning Railing go not (as often it hath) under that notion, fear any prejudice thereby enſuing, to any Impoſitions in uſe in our Divine Worſhip. We wiſh all Men in our Communion, and in theirs too; were more knowing, pious, diſcreet, honeſt, and conſcientious than all the Preaching of Diſſenters, and our Author, with all others of his Opinion, is ever like to make them. We would be glad all Men did ſee what light things all our Impoſitions and Ceremonies, both, are in the Service of God; hoping then they would be better ſatisfied both of the lawfulneſs and decency of them, and if their prejudices and intereſts (which with ignorance are the great cauſes of our

Schiſms and Separations) ſhould not hinder, would approve of them and conform to the uſe of them, for their lightneſs adds to their weight and value, and their eaſineſs and fewneſs to their Commendation; for thoſe Impoſitions and Ceremonies which were otherwiſe allowable (as were the Jewiſh) when their numbe (like theirs) makes them weighty, become a burthen too heavy to be born. As for Preaching, it muſt be confeſs'd to be far leſs neceſſary now, (at leaſt in a converted Nation) than when the World was Pagan. And whereas the Papiſts have reſolved all publick religious Duties into Prayers, and the Diſſenters have run into the other extreme, and placed them in long Preachments: the Church of *England*, hath herein, as in moſt other things, retained the golden Meane, and uſeth both, and tho frequency is more neceſſary to the former, yet the latter is not to be neglected; but when it excludes Catechizing, the change is made for the worſe: and indeed were that moſt uſeful way of inſtruction of both the young and ignorant, much uſed in the Primitive Church, and preſcribed by our own, revived, throughly performed, and duly frequented; as it would be far more difficult to the Teacher, ſo it would be far more beneficial to the People, than Preaching.

Matt

Can. 61.

The Lords Day hath met with many and great Enemies among the Ritualiſts. I know of no Men in the Church of *England* that are Enemies to the Lord's Day, and if any ſuch there are, they never learn'd it from their Mother. It ſufficeth to my purpoſe that nothing is conſtituted or uſed in our Church to hinder or diſcountenance the moſt pious and religious obſervation of it, but ſo far on the contrary, that our publick Worſhip is appointed to be every where obſerved on it: Neither am I (or any other in her Communion, I ſuppoſe) againſt the moſt ſtrict and Chriſtian obſervation of the whole day, which is reconcileable to the neceſſities and infirmities of this life, provided always, that it be not accounted, nor uſed as a Jewiſh Sabbath) nor obſerved by way of obedience to the fourth Commandment of the Decalogue.

Pag

The Scripture hath its ſhare of contempt from Ceremonialiſts; of the truth hereof, the Impoſitions of Rome *are a full proof.* What are the Impoſitions of the Church of *Rome* to us? Who is bound to juſtifie all things in uſe in that Church? Let our Author if he be at leiſure, and ſo pleaſe, try his hand with them, and ſee what Defence they will make. As to us, either let Men write to the purpoſe, or not trouble themſelves, abuſe the ignorant, and harden the prejudic'd; or tell us particularly which are thoſe Impoſitions which are Terms of Communion, and which are Scriptural and unſcriptural, or otherwiſe he and ſuch like who make precarious ſuppoſitions, and from thence deduce Inferences as much inconſequent, muſt expect to hear that their pretended preciſeneſs is childiſh; and the wreſting alledged places of Scripture, from their genuine ſenſes, to their own purpoſes, is no other than impertinency; which is no reflection on the ſacred Scripture; but on thoſe ſuperſtitious and ſcrupulous Perſons, who deſiring to ſeem more holy than others, raiſe doubts under pretences of Conſcience; and to appear more wiſe and underſtanding in the Scri-

Pag

XUM

ptures (as if they could ſee thoſe things there which no Man could ever do before) quote them, tho improper to prove what they deſign.

4. 2. *Miſchiefs in promoting an increaſe of all kind of wickedneſs.* What our Author ſays upon this Head, is of a piece with the reſt of his Pamphlet, magiſterial aſſertions without Proof or Reaſon, precarious ſuppoſitions, and idle beggings of the Queſtion, intermix'd with ſcurrilous reflections, d. is ſtuff'd with bitter Railings; Theſe are part of his words: *The moſt immoral Men if they did pretend zeal for Ceremonies, and were furious againſt Diſſenters, did paſs for good Chriſtians, and true Sons of the Church.* I might as well, *viz.* with no leſs truth and reaſon, ſay, that amongſt the Diſſenters, The moſt immoral Men if they did pretend zeal againſt Ceremonies, and were furious againſt Conformiſts, did paſs for good Chriſtians, in their own phraſe, true Profeſſors and the ſeriouſly Godly, and in the Dialect arriv'd here the laſt year *ſound* Proteſtants; and with at leaſt equal d. pretence ſubjoin his words, *This falſe meaſure hath hardened abundance in their evil ways, mightily cheriſh'd and increas'd Vice in the Land.* If he is not ſatisfied with this way of anſwering; let him alter his way of writing, when he can make good his words I ſhall eaſily do mine. He adds, *Conformity to Ceremonies hath been a Cloak that hath covered the moſt filthy Abominations.* Had this been true, Diſſenters would never have been ſo numerous. The changing one word, putting Oppoſition for Conformity, and reading it thus, Oppoſition to Ceremonies hath been a Cloak that hath covered the moſt filthy Abominations, will make the Sentence much truer, and this Aſſertion of mine needs no other proof than the allowance of what he inſinuates plainly enough in theſe words, *A Ceremonial War hath been once fatal to Clergy-men:* to be true. They aſſure us, That 17. &c. the Rebellion againſt King *Charles* the Firſt, was raiſed to oppoſe Ceremonies, and elſwhere to the ſame purpoſe, the words are plain and admit of no other interpretation; I therefore challenge him to give the like inſtance or proof of Conformity to Ceremonies being a Cloak to cover the moſt filthy Abominations, which if he doth, he ſhall carry his Cauſe.

6. *Hindring a world of Good. It cannot be proved that Ceremonies in Wor-* 15. *ſhip ever did any good.* We in the Church of *England* (as I have ſaid) have no Ceremonies in uſe, or enjoined in our publick Worſhip, unleſs kneeling at Prayers, and ſtanding at the Creed and Goſpel, be called Ceremonies; and if they be, they may do ſo much good, as to teſtifie our inward humility, and devotion, in the one, our reſolution to ſtand by, maintain, and defend the other; and our Communion with the Primitive, and divers Modern Chriſtian Churches, in both: and this, if Men were not contentious, though ſhort, might be a ſatisfactory account of two ancient and Catholick, and even in themſelves decent Poſtures. What good more would our Author have of them? *They hinder Reformation, Love, and Communion of Churches.*

1. *They hinder Reformation.* In the Reformation of the Church of *England* from the Novelties and corruptions in Doctrines and Practices

tending to Idolatry, Superſtition, and Schiſm from the Primitive and Catholick Church of Chriſt, great care was taken to prevent the Papiſts ſtill continuing in the Communion of the Church of *Rome*, from accuſing us of injuſtice and perverſeneſs in aboliſhing any thing which was innocent and decent in it ſelf, made venerable by Antiquity, and Catholick by the uſe of the Univerſal Church, or merely becauſe they uſed it: which prudent and Chriſtian moderation, as it was deſigned to juſtifie our Reformation from the imputation of Schiſm or unneceſſary ſeparation, and prevent the giving a ſcandal to them, or throwing a ſtumbling-block before them, which might hinder their coming over to our Communion: So it was attended with ſo good ſucceſs, that it became more generally and univerſally received through this Kingdom, than in thoſe places where it was brought in by force, and accompany'd with Tumults and Rebellions, as in *Scotland*, *Switzerland*, the *Low-Countries*, &c. Inſomuch that had not that politick King of *Spain*, *Philip* II. prevail'd with the *Pope* by his Bull to prohibit the *Roman Catholicks* there in Queen *Elizabeth*'s time, to frequent our Churches; it is with great probability conjectur'd that her happy Reign would ſo far have out-liv'd Popery, as that it would no more have been openly profeſſed in this Kingdom. And agreeably hereunto, I remember a Clergy-man of my Acquaintance who liv'd ſome years in *Ireland*, affirmed in my hearing, that if Kneeling at the Sacrament, the uſe of Godfathers, and the Sign of the Croſs at Baptiſm were aboliſhed in *Ireland*; it would breed ſuch a prejudice in the *Iriſh*, a People very tenacious of their firſt Principles, againſt the Proteſtant Religion, that they would very hardly be brought over to it, and that one of the greateſt prejudices they labour under in that Church, upon that account, is the aboliſhing of Confeſſion to the Prieſt, and of Publick and Catholick Church faſts. However what our Author adds, *viz.* *The Quarrels occaſioned by them hinder the Progreſs of the Reformed Religion*; muſt be granted, if it be underſtood, that the many Diviſions and variety of Sects amongſt us, is an Objection the Papiſts make againſt the tranſlation of the Bible into the vulgar Tongue, and their pretence for their not coming over into that Church which is already ſo full of ſubdiviſions, cauſed as they think by the forſaking of the viſible Head of the Church here on Earth, under whoſe conduct they therefore continue, as the only means to preſerve Unity, and avoid confuſion. But this muſt not be charged upon the Church, whoſe Moderation is deſigned as a preſervative of Union, but on thoſe perverſe and humourſom Perſons whom nothing will ſatisfie: there is nothing in uſe in our Church, but he who condemns it, muſt condemn with it the Catholick Church of Chriſt; and he who dare do that, is a man no ways fit to be gratified by the condeſcenſion of a Nation, and the alteration of the moſt perfect Liturgy and the beſt Eccleſiaſtical Conſtitutions, that any viſible Church now known to us, enjoys. —— *All wiſe and good Men amongſt the Clergy and People deſire the taking away the Inſtruments of our Confuſions.* The execution of this would

Ibi

Pag

extend farther than our Author intends it, or for fear of his own Copy-
hold would aſſent to: Many Phariſaical Zealots by an oppoſite Superſti-
tion (in whoſe number I place him) injuriouſly accuſe our innocent Ce-
remonies, as the inſtruments of our confuſions, when indeed they are
not (as we ſhall ſhortly conſider) but Men, which if they ſhould be ta-
5.12. ken away or brought within the compaſs of the Apoſtle's wiſh, the Con-
venticle-doors would be ſhut up, and our Author himſelf diſmiſs'd.

id. *Ceremonies have been Cloaks of Impiety and Maliciousneſs: if theſe are con-
tinued it will be exceeding difficult to purge out Vice, which will ſhelter it ſelf
under them.* This Expreſſion (like the greateſt part of his Pamphlet)
hath an abundance of prejudice and malice; but no truth or ſhew of
Reaſon; for how is it poſſible, that Ceremonies ſhould be the Cloak of
Impiety, whenas if the Ceremonies be ſuppoſed to be numerous, vain,
or not agreeable to the ſimplicity and ſpiritual ſincerity of the Chriſtian
Religion (for then only they become noxious) they indeed become the
parents of Superſtition; but can never as ſuch be the Cloaks of Impiety,
becauſe it is the oppoſite extreme. Why may not that Man who kneels
at his Prayers, and ſtands at the repetition of the Creeds, and Goſpels,
as eaſily have his Vice purged out, as he who ſits at his Prayers, and fre-
quents a ſchiſmatical Meeting where they uſe no Creeds, nor Goſpels? Or
what ſtrange Vice is it which can ſhelter it ſelf more about a Man kneel-
ing or ſtanding in our Church, than about one who ſits in a Conventicle?
Theſe are ſuch groſs, abſurd, malicious, and falſe inſinuations, and aſſer-
tions of our Author's, that I wonder, he is not aſhamed to propoſe them
to a *Convocation*, or even to undervalue himſelf by writing them, or can
in Conſcience thus abuſe the credulous Vulgar, whoſe unaccountable pre-
judices are, by ſuch Artifices very eaſily improved into Malice and Schiſm.

g.28. *Debauchery came in with Ceremonies, we ſhall be happy if they fall together.*
To make this good (if we paſs by the *Brittiſh* Churches) our Author
muſt grant that Debauchery came into *England* with *Auguſtine*, commonly
called *St. Auguſtine*, ſent hither by *Gregory* the Great Biſhop of *Rome* in
the ſeventh Century; for he brought more Ceremonies in with Chriſtia-
nity, than are now in uſe in our Church: but this I ſuppoſe he never
Teſt- thought of. However that Debauchery hath no dependence on Cere-
ny to monies, appears even from hence; that in the late times of Rebellion,
Truth wherein the Government both of Church and State being diſſolved, and
eſus there was no King, every one did that which was right in his own Eyes,
ſt, and all ſorts of Vice, Wickedneſs, and Debauchery grew up to that ſtrength
our and vigour that they have never ſince been rooted out of this Kingdom;
mn and though now we ſhould part with all our Ceremonies, which we would
gue, very gladly do upon condition we could baniſh all Debaucheries with
them; yet there are no hopes to effect it, as long as Schiſms are no Crimes,
and the pretended Puritans are indulged in the ſins of the godly, and
that God ſees no ſin in his Elect, *&c.* is allowed for Orthodox Divi-
nity.

2. They hinder love among the People, and between the People, and their Miniſters.

1. *Love amongſt the People is mightily hindred by the diviſions and animoſities cauſed by human Impoſitions.* That human Impoſitions are the cauſes of our Diviſions and Animoſities, is preſuppoſed by our Author, ſince he aſſerts it without proof; but this is but begging of the Queſtion, we muſt not grant him that as a *Poſtulatum*, I leave what I deſign to ſay on the true cauſes of the Schiſm till the laſt. In the mean time, that love amongſt the People is hindred by our Diviſions and Animoſities is too apparent to be denied; tho that ought in truth and juſtice to be charged upon the Diſſenters, as the evil effects of their unneceſſary and wilful ſeparation; for Ours being ſuppoſed (which they alſo grant) a true Chriſtian Church, their Schiſm becomes unneceſſary, and therefore ſinful, and theſe Animoſities are the fruits of that Schiſm, and the pride of their Spirits, heightened by their Teacher's induſtrious railings againſt our Church, and her Conſtitutions, thereby to gain Proſelytes to themſelves, and retain them to their own advantage —— *Soon after the Reſtauration, the Enemies of Piety, and Virtue, reſolved to continue the diviſion between the two moſt potent Intereſts of the Proteſtants in* England; *to further this a Sham-plot was caſt upon the* Preſbyterians *in ſeveral Counties; this was ſo improved in Parliament that Penal Laws were eaſily obtained to inſlave and deſtroy the Diſſenters.* By the Enemies of Piety and Virtue (whoſoever our Author means) if we will reconcile it to Truth, can be underſtood none but the Diſſenters; becauſe it lay only in their power either to renew and continue a Diviſion, which they did; or to reunite themſelves with the Church of *England*, as they ought to have done, and ſo to have prevented the Evils which it hath ſince produced. It is no wonder our Author takes ſuch Liberty to make undecent (if true) reflections upon ſome ſingle Perſons; when he ventures to caſt ſuch a ſevere tho oblique one, upon the whole Parliament, as to inſinuate them all to be impoſed upon by a Sham-plot; yet I would gladly know how he came by ſuch skill in diſcerning of Spirits, as to diſcover that to be a Sham-plot, which was caſt upon the *Preſbyterians*, when the Parliament ſo far believed it, as to make Penal Laws (a good ſign they were in earneſt) upon that occaſion. Some think the beſt evidence we have for the Popiſh Plot, is the credit given to it by Parliament; now ſuppoſe a Papiſt of equal credit with our Author, ſhould ſay the Popiſh Plot was a Sham-plot (for it is as eaſily ſaid) would he or others therefore believe him, or not rather think he caſts an unhandſom reflection on that Venerable and Sage Aſſembly? Our Author reflects undecently upon King *Charles* the Second, becauſe upon the account of his Subjects he made War upon the Proteſtant States of *Holland:* he might have remembred that that was no more than the long *Preſbyterian* Parliament had done in the times of the late Rebellion, and that the attempt, to take their *Smyrna* Fleet was no more robbing than that, to take the *Spaniſh* Plate-fleet, and far more juſtifiable than the deſigned ſurprize of *Hiſpaniola*. How little the Proteſtant States of *Holland* care for the Proteſtant

XUM

teſtant Religion, or for the Crown of *England* (tho their beſt and trueſt Friend in Queen *Elizabeth's* time) their carriage towards her Succeſſors at ſeveral times ſince, at *Amboyna*, *Moſcovia*, *Siam*, the Iſland of *Formoſa*, *Bantam*, &c. are ſufficient evidences, and ſhew us what we may expect from them, whenſoever we have no other ſecurity than the Proteſtant Religion; he that is not ſatisfied herewith, let him try them farther, *Ictus piſcator ſapit*.

2. *They hinder love between Miniſters, and the People.* Ceremonies, or the uſe of them cannot hinder love between Miniſters and People; but when certain Men calling themſelves *Miniſters of the Goſpel* (tho their Miſſion be at beſt precarious, and they both teach and practiſe things contrary to it) who by falſe criminations and injurious Railings, founded in ignorance, and carried on with deſign, poſſeſs blind Zealots with a falſe opinion of their being Antichriſtian, and enflame fierce and turbulent Spirits, with their exclamations againſt them, as Popiſh; are ſuffered at their pleaſure to ſacrifice to their own Nets: they may by ſuch Artifices hinder love between Teachers and their People; yet all this Outcry againſt Ceremonies is uſed for a pretence to promote Intereſts; if no Ceremonies were uſed, and conſequently this pretence were wanting, they would ſoon find others, as we may ſee in *Scotland*, where there are none enjoined. *We live in a knowing Age, People ſee the vanity of thoſe things on which ſome among us place all their Zeal.* He muſt certainly be both an ignorant Fellow, and conſcious of it, who is afraid of his Hearers's becoming too knowing for him; It is a great part of a Teacher's buſineſs to inſtruct them, and the greater fruits he can reap of his own labours, or their induſtry, or both, the better: I heartily wiſh all the Men in *England* were much more knowing, judicious, and wiſe than they are; and that amongſt other Reaſons for this alſo, that ſo they might ſee the vanity of placing and ſpending all their Zeal, in their oppoſition to ſuch innocent and indifferent things, as Veſtments which they never wear, and Geſtures which they ſeldom uſe: for the Diſſenters violent oppoſition and ſeparation (ſuppoſing it conſcientious and not pretended) upon the account of Geſtures, Habits, and thoſe three innocent, ancient, and Catholick Ceremonies retained in our Church, but not impoſed upon the Laity, are as great and cogent Arguments of their ignorance and ſuperſtition; as the Papiſt's gentle embracing and receiving ſuch a multitude (many whereof are Novel, and ſome unjuſtifiable) upon the Authority of their Church: only here is the difference made by an advantage on their ſide; they do it out of a principle of Peace, Unity, Submiſſion and Obedience, which is the Parent of Virtue; but theſe act out of a proud, ſchiſmatical, contentious, and diſobedient Diſpoſition, which is the mother of Vice. *They value us only for Piety, Sobriety, and Diligence*; I wiſh they would value the learned Men of our Church for their Piety, Sobriety, and Diligence, which if they would, thoſe qualifications being very reconcileable with all, and more Ceremonies than are

uſed in our Church: ſuch Perſons uſing them ſhould more rationally beget a good opinion of the Ceremonies; than the Ceremonies in themſelves innocent, an ill opinion of them, that uſe them.

3. *They hinder the Communion of Churches. We have ſtood at ſo great a diſtance from other Reformed Churches.* If there be too great a diſtance between us and other Reformed Churches, the fault is not therefore on our ſide, but on their's, who made a farther Seceſſion and Separation from the Catholick Church of Chriſt, than was either neceſſary or lawful; and cannot be excuſed any better than by the iniquity of the times, and the neceſſity of their Affairs and Circumſtances, which divers of the Reformers in other Countries have both acknowledged and lamented: It hath been the concern of ſome, that wanting the concurrence of Authority, they could not bring their Reformation to the ſame perfection, as ours; and indeed the greateſt defects of ours muſt be imputed to the want of Authority, and the licentiouſneſs and refractorineſs of the People. In the mean time, I know none of the Reformed Churches (except perhaps the *Lutherans* upon the account of their retaining Images, and holding *Conſubſtantiation*) would, or do, refuſe Communion with us; but if any do, it is more their fault, than ours; It is far more fit and reaſonable that they ſhould by endeavouring to arrive at greater Perfection, make their advances towards us, who retain the Primitive and Catholick Government; than that we receding from it, ſhould decline to their popular and imperfect Model, whoſe Antiquity is only ſufficient to make it the parent of Confuſion and ſubdiviſions; and hath in its effects and conſequences been more fatal to *Europe*, than the *Spaniſh Inquiſition*. Our Author's politick contrivance which follows in his Pamphlet; when Men are, or will be all of one mind (which the aboliſhing all the Church Cuſtoms and Ceremonies he can name or think on, will never make them) may take place; but in the mean time is as much impracticable as an Union of Diſſenters amongſt themſelves.

Pag

Apol. Confe ne, &c Exam Cenſ.

See H ry of *Presb*

Our Author ſeeming to be out of breath, and to have loſt himſelf, in a tedious railing Ramble, pretends to turn from the warm Men (forgetting himſelf to be of the number) hath changed his Object, but not his Subject; ſo that in the following Harangue directed to the Pious and learned Paſtours of the Church; I need not here as new obſerve the virulency, malice, and bitter and calumnious railing at it; for the whole contexture of his Pamphlet is in ſuch language as ſufficiently argues him a very unfit Man to be a Moderator, much leſs a Peace-maker. As to the Prophetick part both of it and the Pamphlet; As I think he hath given no great indications of his being endued with the ſpirit of Prophecy; So I, who make no pretenſions that way, ſhall not (though perhaps I might with a greater probability) contradict him, but rather wiſh that he and many others (whoſe ambition it hath been to be thought wiſer than more modeſt Men) had been more ſparing both in the interpretations of Prophecies in ſuch a manner, and in uttering their own Imaginations and

Whimſies in ſuch terms, as have encouraged ſome unjudicious and credulous Perſons (by the like phanciful application of the fulfilling of them to themſelves) to attempt ſtrange things to the diſturbance of our Church's, and the Kingdoms Peace; the Emotions of the *Anabaptiſts* in *Germany* long ſince, and the *Fifth-Monarchy*-men in *England* in the time of King *Charles* the Second, are ſuch evident inſtances hereof, that I need name no more. I could be heartily glad that that expreſſion of his to
31. them, *It depends much on your pious Counſels to calm the ſtorms that rage in ſome Men's minds, to heal our breaches,* &c. were true, tho for a far better, more generous and Chriſtian end, than that which he adds, *To make us a terrour to our Enemies:* and wiſh that our Author to prove it, would give us an inſtance of the Efficacy of their pious Counſels by the future calmneſs of the ſtorm that ſo lately rages in his own Mind, and in his Diſciples.

g.35. 5. *The danger that threatens us in the continuance of Ceremonies in the Worſhip of God —— We are threatened with a double danger, preſent, and future.*

1. *Our preſent danger: this may be ſet forth in three Particulars.*

1. *The continuance of theſe things, will bring upon us the contempt and hatred of the People.*

It was well enough (becauſe plainly and honeſtly) confeſs'd, and the motive allow'd ſufficient for the writing of a Play, which the Comedian acknowledges in his Prologue,

> *Poeta, cum primùm animum ad ſcribendum appulit,*
> *Id ſibi negoti credidit ſolùm dari.*
> *Populo ut placerent, quas feciſſet fabulas.*

But it ill becomes a Divine, to plead for any alterations in the worſhip of God by arguments drawn from worldly Intereſts and Advantages, even the favour of a Prince, much leſs of a Populace, one ſingle Reaſon deduced from the Peace and Union of the Church; were it to be this way attained (as it never will, after the greateſt condeſcenſions, alterations, and abolitions our Author, or a more furious Phanatick, if any ſuch there be, can propoſe) in the balances of the Sanctuary (which only are to be uſed by the Church) would infinitely outweigh all ſuch conſiderations. And I may add, that the continuance of theſe things is ſo far from the bringing upon us the hatred and contempt of the People; that on the contrary the aboliſhing of them would moſt certainly, and upon far juſter grounds, do it, as being Perſons of levity and inconſtancy in our religious Worſhip, and making it truckle to our worldly Intereſts and deſigns; men, that have not hitherto been in earneſt with God, or the World, who proſtitute their Conſciences to the pleaſure of others, and are contented for advancement to make themſelves ridiculous, by giving the Lye to all their publick Profeſſions, Declarations, Subſcriptions, Defences, Vindications, and uſe of our Church-Cuſtoms and Conſtitutions. *The Diſſenters doubt* *of the lawfulneſs of our terms of Communion, and therefore cannot yield to us; but we may with eaſe and innocence condeſcend to them, in quitting Impoſitions not appointed by God.* What our Author means by terms of Communion, and Impoſitions not appointed by God, who can tell, he having no where told us? but while he intimates the former to be unlawful, and the latter to be ſo innocently, eaſily, and advantageouſly parted with, he doth but beg the Queſtion: If it were enough to ſay, the Diſſenters doubt of the lawfulneſs of our Church, Cuſtoms, and Conſtitutions, and therefore cannot yield to us; by equal reaſon, it may be ſufficient to return; we doubt of the lawfulneſs of parting with them, and therefore cannot yield to them. However when our Author and his Clients the Diſſenters ſhall ſhew unto us, what and which are by us made terms of Communion, and are unlawful, as alſo, which are the Impoſitions that are, and are not appointed by God; and when he and they are come to an agreement amongſt themſelves, and give us ſecurity to be all concluded by it; then I dare engage the Church of *England* will joyn with them, and do what they would have done; in the mean time, it is not rational to talk of an Union, ſince no Man knows what will pleaſe them.

The Biſhop of *Salisbury*'s Exhortation is very good, but I think it ſhould more properly have been directed to the Diſſenters, for it is in their Power only to heal the wounds, and cloſe the Schiſms they have (to ſay no worſe) unneceſſarily made, by their own voluntary ſeparation from us; but in ours it is not, tho we ſhould give away our Ceremonies, our Liturgy, our Churches, our Conſciences, and our Lives.

Our Brethren have according to the Act of Indulgence ſubſcribed our Doctrine, and are thereby incorporated into the Church of England. Except I ſee the Subſcriptions of our Author's Brethren, or at the leaſt receive it from far better Teſtimony than his Pamphlet; I ſhall not believe, that they have ſubſcribed the Thirty Nine Articles of the Church of *England*, for I never remember ſuch an inſtance of their Obedience to Authority, and it is difficult to leave an old ill cuſtom; but if it be true, then they have thereby approved of our Ordinations, Creeds, and conſequentially of our Ceremonies alſo; yet are they not thereby incorporated into the Church of *England*, for incorporation into a Church doth not depend upon believing (or teſtifying that belief by ſubſcription) of ſome few Principles in Religion (which perhaps may ſo be elected and compoſed that *Papiſts*, *Lutherans*, *Calviniſts*, *Arminians*, *Independents*, &c. (which hold not mutual communion amongſt themſelves) may ſubſcribe them;) but in being baptized in it, as to Infants, and in living in actual Communion in the Word, Sacraments, Prayers, and other Publick Offices with it, as to the adult and faithful: Suppoſe they did all ſubſcribe the whole 39 Articles, and agree with us in the ſubſtantials of our Religion, (which are only worth contending for) is it not a plain Argument of their pride, carnality, and diſobedience, that they will make a Schiſm and ſeparate from our Communion upon the account of order and decency, and the uſe of ſuch things as they

themſelves cannot ſay are unlawful? Who and what Party uſed to obſtruct Affairs in Parliament, he needs no Information, who can remember the Reign of King *Charles* II. But to charge *ſome Clergy-men, and Prieſt-ridden Gentlemen,* with the obſtructing the Affairs of Parliament, hindering the Relief of *Derry, &c.* can be looked upon nothing leſs than a malicious ſlander, till he names the Men, and proves the thing, if he can do either, or both of them, let him, he is welcome; he will do good ſervice, he needs not fear, the Law is on his Side; Criminals ought to be brought to Juſtice, and he may expect a Reward; however he hath malice enough towards Clergy-men, and (perhaps for their ſakes to) the Prieſt-ridden Gentlemen, to diſcover them if he knew them; and therefore unleſs he doth ſo, what he ſays, ought in all reaſon to be eſteemed as a notorious Calumny and Libel, and our Author to be dealt with accordingly. Who brought *Ireland* and *Scotland* into their late, and preſent condition is very
6. well known. *All the pious, ſober, and moderate Clergy-men are for a Union.* I believe they are ſo, but all the Queſtion is, how we ſhall attain it; an abundance of Men have undertaken to dictate to the *Convocation*; many whereof have (like the *Cobler* in the Proverb, who went beyond his *Laſt*, judged of things beyond the Verge of their knowledge, and preſcrib'd Methods both unreaſonable and impracticable; Our Author cannot be thought to have contributed to the cure, but muſt be accounted amongſt thoſe unskilful Operators, who inſtead of leſſening and removing, have only increas'd our Maladies, and made them more incurable; for in lieu of Wine and Oyl, he hath brought Gall and Vinegar to pour into the Churches Wounds. The account he gives of the reſt of the Clergy, is ſuch as can be called no leſs than an heap of malicious falſe ſuggeſtions, and ſlanderous, railing accuſations, and deſerves and admits of no particular anſwer; If I ſhould ſay of his magnify'd Clients, the Diſſenting Teachers, ſome are whimſical Enthuſiaſts, and not worthy our regard; ſome are ignorant Dunces and incompetent Judges; ſome are Proud and Hypocritical Phariſees, and ſeparate as their Predeceſſors amongſt the *Jews* to be thought more holy than others; that their Glory and Triumph conſiſts in leading ſilly Women captive; that inſtead of the Solid and Practical Doctrins taught in the Church of *England*, they entertain their ſeduc'd and beguil'd Diſciples, with uſeleſs, canting, and unintelligible Phraſes; that their ſeparation from our Communion, was not ſo much out of Conſcience, as out of Pride, Peeviſhneſs, and Love of oppoſition to their Superiors in Church and State; that they ſtudy more to avoid the ſcandal than the vice, and differ from the moſt profane, but as he who wears a Vizor from him who goes bare-fac'd, that they all drive on a Carnal and Worldly Intereſt, and do but maintain a Faction, to be maintained by it: I ſhould do violence to my inclinations and intentions, and write with almoſt as little civility and ſhew of good breeding; but with far more truth and modeſty than he hath done, concerning the Clergy of the Eſtabliſhed Church.

Our Author for fear his ſucceſſive cajoling and railing, ſhould not prevail with the Church of *England*, to part with thoſe ancient Rites, and laudable Cuſtoms, wherein ſhe holds Communion with the Primitive and Catholick Churches; whereby ſhe juſtifies her ſeparation from the *Roman*, and performs the ſolemn Worſhip of God, with decency and uniformity in her own Publick Aſſemblies; which her Pious and Prudent Reformers and Fathers recommending unto Authority, are ſecured unto us by Laws, and Conſtitutions; and he in contempt calls Ceremonies; proceeds now at length to threatnings, to frighten her Members into a compliance; and to this purpoſe he tells our Clergy-men, that in the next Rebellion, the People, *viz.* the Diſſenters *will be ſeverely reveng'd on them, make ſure work* Pag. *with them*, (I ſuppoſe he means, *by cutting their Throats*, for that is as ſecure a way as any I know) and *totally extirpate them*: Whether our Author ſpeaks theſe things experimentally, from what ſome ſuffered in the late Rebellion, or prophetically by vertue of his talent that way, let the learned judge; however we may ſee what manner of Spirit, he and his Clients are of, and how fit he is to be a Peace-maker, and what manner of ſtuff he hath propoſed to the Convocation; he might well have called his Pamphlet, the ſecond part of the *Healing Attempt.* As for thoſe dreadful Comminations, who can deny their being probable? What paſſed between the Years 1635. and 1660. is ſufficient to teach us that the uſage of *Presbyterians*, and *Papiſts*, to thoſe in their Power, is much alike, and that when they ſhall have the ſame or the like opportunities, an indiſſolvible Houſe of Commons to protect them, and the Rabble to fight for them, and their Brethren of *Scotland* to aſſiſt them; they may expect the ſame or a worſe Perſecution; for what fair Quarter can they look for, when Kings are beheaded, *&c.* But in the mean time, what would he have them to do, to pull down their Churches themſelves, for fear the Diſſenters ſhould do it? This is, but for a Man to hang himſelf for fear of dying. In the next National Deluge of Rebellion and Bloodſhed, which our Author Propheſies to be at hand, and our Friends the Diſſenters (true Lovers of Peace, deſirers of Union, and upholders of Monarchy) in purſuance of their *Solemn League and Covenant*, and for the eſtabliſhment of their Godly Diſcipline) ſhall bring upon us, and therein overwhelm our Church and State, they do not expect to eſcape, nor are covetous to ſurvive them, and yet at preſent, are not willing either to be the Authors of, or to anticipate their own miſery.

2. *Our danger of loſing all our lately recovered Rights, if by our Diviſions we ſhould again let in the Common Enemy.* That our Church's parting with all her Liturgy, Rites, Ceremonies, and what elſe our Author hath confidence enough to ask, would not re-unite the Diſſenters to the Eſtabliſh'd Church; I ſhall elſewhere endeavour to make apparent. I ſhall therefore here only obſerve, that in this time of danger, all the Diſſenters, even the moſt Potent Intereſts, as well as the leſſer Sects, would do well and wiſely (ſince better Motives will not prevail with them,) to re-unite themſelves

with the Church of *England*; but to exhort the Church of *England* to go over to any of them, is not ſo proper or decent. The Agreement of the Church of *England*, with Scripture, and the Primitive and Catholick Church, both in Doctrin and Government; the moderation of her Reformation; Her Apologies, Defences, and Vindications of her ſelf and practices, from the Calumnies of the Church of *Rome* and Separatiſts; her Orthodoxneſs of Principles, Regularity of Conſtitutions and Legal Eſtabliſhments; to which I might add the Perſonal obligations a great part of the Nation is under not to endeavour any alterations in the Government of either Church or State, as by Law eſtabliſhed; all prohibit it, and make it unequal and unreaſonable. And farther, that if the Church of *England* will not, for theſe and other reaſons, part with any Rite, Ceremony, laudable Cuſtom or Conſtitutions; till the Diſſenters ſhall prove them unlawful, or ſhew her better motives ſo to do; yet there is therefore nothing the more danger of loſing all our lately recovered Rights, by letting in again the Common Enemy; unleſs we ſuppoſe, the always peeviſh Fanaticks, ſhould now take the Pet, becauſe they are not humour'd in every thing, and all turn *Papiſts*, and going over into *Ireland*, ſhould (doing in earneſt, what they in jeſt promiſed him,) *ſtand by King* James *with their Lives and Fortunes*. As to our Author's long excurſion, on the cruelties of the *Papiſts*; it cannot be denyed, even by him who would Advocate their Cauſe, that they have uſed wrong, unchriſtian, and cruel Methods, to preſerve the Unity of their Church; of which, I hope, they are now aſhamed, God forbid! that the like ſhould ever be uſed again, or the ſame repeated. Neither is it any more than truth, that the *Calviniſts* though they want their Opinion of merit to actuate them; and that of the Damnation of all but thoſe of their own Church to excuſe them; have yet ſo well improved the reſt of their Principles, and proſecuted them under a pretence of duty, and the Obligations of Publick Conjurations, with as great an induſtry, as if they rival'd them, and ſcorn'd to come ſhort of their Example. *Popery*, under the Vizor of Zeal for the Extirpation of Hereſie, was the firſt Enemy the Reformed Church of *England* had to encounter, and attempted to ſtrangle it in it's Infancy, but being overcome by the ſincere practice of her Primitive Doctrine of *Paſſive Obedience* and *Non-Reſiſtance*, it vaniſh'd, and left it in the poſſeſſion of a moſt Glorious Victory, which it enjoyed for a while; but alaſs, our ſeemingly vanquiſh'd Adverſary, by an equivocal Generation, unfortunately became the Parent of a leſs affrightning, but far more fatal Enemy, *Fanaticiſm*; not ſo profeſſedly oppoſite to the Doctrine, but in the event more deſtructive to the Polity, Peace, Order, Decency, Unity, and Uniformity of our Church; theſe two, have both by open and ſecret Attempts, ſucceſſively made againſt her, exercis'd our Churches Patience, and perſecuted her upon contrary accounts; one becauſe ſhe will not, and the other, becauſe ſhe will uſe, (as is pretended) a Ceremonious Worſhip. O happy! though unfortunate Church of *England*, which for the beſt of Choices, the Golden Meane of ſafety and moderation, art thus perſecuted on the Right Hand, and on the Left, by both the oppoſite Parties, who (like *Herod* and *Pontius Pilate* in their enmity to thy Lord) agree in nothing but their continued Hoſtilities againſt thee. I ſhall not recount the pretences made, the means uſed by either of them for their ſo doing, nor the event probably following; but only note that *Popery* ſeeming to have made, or at leaſt deſigned the laſt aſſault, *Fanaticiſm* may rationally be expected to make the next. And that it may prove as much deſtructive, as it is a fooliſh and unprofitable policy, to run ſo far from the advances of one Enemy, that we never ſtop till we are within the quarters of another. Our Author might have remembred, that Men of other Religions beſides *Popery*, can enter into Plots and Conſpiracies, ſtrike at the Foundations of Government, Reſiſt, Depoſe, Aſſaſſinate, and Murther Kings; abſolve Subjects from their Allegiance, and diſpenſe with the moſt horrid Wickedneſſes; and conſequently are as little to be truſted.

3. *Our danger in reſpect of God's Judgments, which we may bring upon our Heads. Though Popery ſhould never be able to lift up its Head again in this Land; yet if we continue in the ſame courſe that provoked God to caſt us into the late confuſions, he can find other Plagues to inflict upon us.* I ſhall readily enough believe that Popery (which ſeems to be withdrawn from us for a while,) is not that great Enemy this Church and State have now to conflict with; and alſo, that if the Men of this Nation will yet continue in their Sins and Follies, which provoke Almighty God to wrath, and ſubject us to his Puniſhments; he can find other Plagues of the contrary extreme, no leſs fatal, to inflict upon us: I wiſh we do not prevent his Judgments, by finding out Plagues to afflict our ſelves, and ſo become our own Executioners, and Martyrs to our own luſts, which God in anger and judgment ſuffers us to enjoy.

Are not Gods People now in Spiritual Captivity, when they muſt not enjoy his Ordinances with us, but upon terms they cannot conform to, and he never appointed. Our Author in his Fanatick Cant, calls the Diſſenters Gods People; which muſt be underſtood, either excluſively or eminently; but they have no title to that Appellation in either ſenſe: But how is this reconcilable with what he hath told us before? *The Meetings of Diſſenters are as Legal as ours*; and afterwards, *the Act of Indulgence ſets all Men at liberty.* What then needs this whining and impertinent complaint of ſpiritual Captivity, in times of too great liberty? As for the Ordinances, who ever hindred their enjoyment of them? but they voluntarily refuſed to communicate with us, made a perverſe Schiſm, and then complain of it, and now they have what they wiſh'd for, are no more ſatisfied than they were before; are ſo unjuſt, now when they have leave to uſe their own novel inventions, and homely poſtures; that they will not let us quietly enjoy our Ancient, Catholick, Decent, and Legal Cuſtoms; and ſo unreaſonable, that they will needs have us (merely to humour them,) recede from our own approved and regular Conſtitutions; and joyn in their Confuſions, and uſe their Cuſtoms, though they are ſuch as we cannot conform to, and

God never appointed. *If People did look before them, and conſider the Providence of God, and tendency of things, they would be more indifferent towards indifferent things.* Gods Providence is beyond our comprehenſion, and his Precepts, and not that, ſhould be the Rule of our Lives: What our Author means by Peoples looking before them, or the tendency of things, I know not; but think if Men would look behind them to the practice of the Primitive and Catholick Church, for 1500 Years, and not condemn *all the Generations of God's Children*; certainly they would not ſeparate from a Church, which both in Doctrine and Diſcipline is ſo agreeable to the Primitive, that they thereby do conſequentially grant, that there never was a Chriſtian Church Viſible in the World; with which (had they lived contemporary) they would have held Communion; or would look before them, and conſider whither theſe unreaſonable and unneceſſary Schiſms tend, and the lamentable miſchiefs that will in time befall this unhappy Church and State, as the effects and fruits thereof; if they had either conſcience or prudence, they would ceaſe making ſuch violent and humourſom oppoſition againſt the Eſtabliſh'd Order, conſult their own and the Churches Peace, and be more wiſe and indifferent towards indifferent things. As for Mr. *Charnock*'s abuſing of the Devil, in calling him Fool, *&c.* (he being otherwiſe repreſented to us in Scripture) perhaps it may be the reſult of his falſe Principles; however, I ſhall not much concern my ſelf ſince it is impertinent to my purpoſe, and I am no ways obliged to vindicate his reputation.

2. *Our future danger from the continuance of Ceremonies, and that in reſpect of the account we muſt give to our Judge.* Our Author, it ſeems, would have the World believe, that we have many, or at leaſt ſome, very dangerous Ceremonies in the Church of *England*; whereas (except kneeling and ſtanding are ſuch;) as I have already obſerv'd, and his tautologies have often forc'd me to repeat) there are no Ceremonies enjoyned, to be obſerved by the Congregation, in our Publick Worſhip; and all the Ceremonies the Clergy are appointed by our Church to uſe in all her Publick Offices joyntly taken (if Ceremonies are taken in that ſenſe, in which they include not Baptiſm and the Holy Communion) exceed not three, and thoſe three are ſo inoffenſive in themſelves, and innocent in their ſignification, that none of the Diſſenters could ever yet prove them unlawful, and our Author (who hath ſhewn malice enough by his railing) thought fit to paſs over that Topick in ſilence; retained, for ſo good ends and purpoſes; and tend ſo much and evidently to Devotion, Decency, Order, and Uniformity; the Piety and Wiſdom of our Reformers, in reſerving them and only them out of ſuch a Multitude, deſerve not only to be commended, but admired; neither is it to be ſuppoſed, that thoſe Holy Men, moſt of which, either dyed or ſuffered Baniſhment in the Cauſe, would clog and burthen that Doctrin and Reformation, with evil or unprofitable Ceremonies, which they were forced to eſpouſe, with the utmoſt peril of their Lives and Fortunes.

How will you at that day lift up your Faces before your Maſter and your Judge, when he ſhall demand of you, what is become of thoſe his Lambs, which you drove into the Wilderneſs by needleſs Impoſitions? Inſtead of other anſwer to this Queſtion, I ſhall ask another, How will you, (O ye diſſenting and ſeducing Teachers,) at that day lift up your Faces, before your Maſter and your Judge; when he ſhall demand of you, what is become of thoſe his Lambs, which you have enticed and enveigled away from their own proper Paſtors and Folds into the Wilderneſs, by your needleſs oppoſitions to things lawful and indifferent, by your perverſe ſeparation from a decent Eſtabliſh'd Order, and by your ſcandalous Schiſm from my true Church, and making miſchievous diviſions in it; upon the ſpecious pretence of Conſcience, when the true inward Motives were pride, ſenſuality, and intereſt; and the effects have been prejudices, cenſures, malice, railings, ſeditions, rebellions, *&c*?

To conclude, notwithſtanding all thoſe dreadful denunciations of vengeance, that our Author uſeth to affright our Clergy, or the Members of our Church; I doubt not, but that it will be far more tolerable, both for our Reformers, who continued our preſent Rites and Ceremonies, and the Clergy who ſince did, and yet do uſe them, in the Day of Judgment, than for thoſe, who out of Pride and Intereſt, oppoſe them upon their account, make an unneceſſary Separation from the Church, or (like our Author) ſeditiouſly and ſchiſmatically libel the Government and Church, to encreaſe the Enemies, and endanger the Peace of both.

Some Conſiderations on the Author.

1. HAD not our Author by an ambiguous (if not fictitious) Subſcription obtruded himſelf upon the World for a Clergy-man of the Church of *England*, I ſhould, as well as others, for ever, (as I did a long time,) have let his Pamphlet lye neglected upon the Bookſellers Shop-windows, as being (what the Title Page ſhews it) a fardle of malice and railing, prejudice and paſſion (for ſuch uſually are the Pamphlets of our Adverſaries) and therefore fitter to be anſwered by ſilence and contempt than any other way. If we take liberty to wave the Subſcription (and judg of the Author by his work,) he ſeems to be really (though diſguiſed) *a Jeſuit*, or at leaſt a *Regular* of ſome other Order in the *Romiſh* Church, Commiſſioned as an *Emiſſary*, and ſent hither to diſturb our Peace; and this we may the more readily believe, if we remember, That the Church of *Rome* eſteeming the Church of *England*, (becauſe ſo like the Primitive, both in Doctrine and Diſcipline, and the only Church able to convince her of her corruptions and novelties) her greateſt and moſt invincible Enemy; which ſince her Champions could neither by their Pens confute, nor by their Swords deſtroy; they made it their buſineſs to weaken by diviſions,

XUM

viſions, purſuant to which propoſed Method, long ſince in the beginning of Queen *Elizabeths* Reign, they ſet patterns to the Diſſenters to make long extemporary Prayers, to decry ſet Forms, rail againſt our Liturgy, Ceremonies, the pretended corruptions of our Church, and Popery it ſelf, for which good ſervice one *Faithful Comyn*, in particular, was rewarded by the then Pope with 2000 Ducats: On the ſame errand were many other *Jeſuits* ſent over into theſe Kingdoms, in the Reign of King *Charles* I. which how well they ſucceeded, is but too well known: And our Author following the ſame labour, it is but rational to ſuppoſe him ſet on work by the ſame Maſter, carrying on the ſame deſign, and expecting the ſame iſſue, and hoping for the ſame or the like reward.

2. Or ſince the Pamphlet contains weak or rather no Arguments, but inſtead thereof ſtrong calumnies, its Style is Fanatick-cant, intermixt with down-right ſcurrilous railing, and is with no leſs impertinence than conceited confidence, propoſed to the *Convocation*; we may ſuppoſe our Author to be ſome ſmall retailer of the *Geneva-Diſcipline* and Government; who having read a Syſteme or two, where that Model is laid down as Orthodox Divinity, is therewith ſo captivated and poſſeſſed with it, that all others muſt be cenſured, condemn'd, and aboliſh'd to make room for it; and being fully perſuaded of the truth of thoſe notions, he judges every thing lawful or unlawful, as it ſuits or diſagrees with them; neither will the ſubſcription though in unuſual terms, *By P. M. a Miniſter of the Church of* England; make it much leſs probable, for *Presbyterians*, beſides an envy to the Epiſcopal Order (becauſe it is ſuperior to their own) and Antimonarchical Principles, may have learned of their elder Brethren, the *Jeſuits*, the uſeful art of Equivocation, by virtue whereof our Author, if he believes his own words, in pag. 36. *Our Brethren* [meaning the Diſſenting holders forth] *have according to the Act of Indulgence ſubſcribed our Doctrine, and thereby are incorporated into the Church of* England; perhaps may think it in ſome ſenſe, to be reconcilable to truth; and to this conjecture, the uſe of that affected word *Miniſter* (which as in uſe formerly in the Jewiſh Synagogue, ſignified, him who kept the Book and prompted the Reader, according to its derivation, a Servant, and in the Chriſtian Church, a Deacon, or Alms Keeper,) adds a great probability.

3. But if our Author be really, ſuch as he deſigns to be thought (a Clergy-man in the Church of *England*) though a Miniſter or Deacon in the loweſt Station; he hath degenerated yet lower, and become guilty of the greateſt prevarications his ſmall abilities made him capable of; It is true, his Pamphlet being ſtuff'd with falſe Principles, railing Invectives, and ſcurrilous Reflections; and wanting proper Motives to perſuade, or ſolid Arguments to convince, can be ſuppoſed to operate, only upon Perſons of a deluded fancy, prepoſſeſs'd intellect, and infirm judgment; and if he deſigned it for ſuch (as it is probable he did) it may not altogether, in reſpect of them, be without ſome though evil effects: However, by the writing of it in ſuch a manner, he hath given very great occaſion to others to think,

either that he, for filthy lucres ſake, conformed to the Church Conſtitutions as by Law Eſtabliſhed, not following what proved moſt excellent to his judgment, but what was moſt grateful to his deſires, becauſe moſt agreeable to his Intereſts and Circumſtances; and that he declared his Aſſent and Conſent outwardly, to what he did not inwardly approve of, and that with ſuch a reluctancy againſt the Sentiments of his mind, as could not be durable; and therefore they have now made a violent eruption, to the contradiction of his actions, and the diſcovery of his Hypocriſie; or that if being indifferent, he did not diſallow of what he did, that now when he thought ſome alterations would be made in our Liturgy, Canons, *&c.* with the ſame indifferency, in things of Conſcience and Zeal for Intereſt, he ſtrove to be one of the firſt to condemn what before he ſwore, ſubſcrib'd, or declared his Aſſent and Conſent unto, and frequently uſed; undecently and (as I hope) vainly thinking, that being eſteemed a Borderer upon Fanaticiſm, (though by ſuch an odious contradiction of himſelf) he ſhould therefore be thought the better qualified for and nearer to preferment, as if Hypocriſie, Levity, or Prevarications were the moſt eminent endowments, and ſuch as would moſt effectually recommend him thereunto. Our Church in her being perſecuted, both on the one hand by Popiſh Hereticks, and on the other by Fanatick Schiſmaticks, hath often been ſaid to be like to her *Lord*, in that he was Crucified between two Thieves; and now our Author (if his Subſcription be really true) hath made *Her* reſemble Him in another of his Sufferings, *viz.* in being betrayed by a pretended Diſciple; and that (as it is thought, and to be feared) in hopes of what his Predeceſſor more expreſly covenanted for *viz.* a Money-reward.

Laſtly, upon the ſame ſuppoſition, he hath given the World a notorious inſtance, how neceſſary it is to continue the Impoſitions, Conſtitutions, Subſcriptions, *&c.* enjoyned by our Church, which he ſo much, and ſo leudly declaims againſt; for if neither the ingenuity of his Education, the Dictates of his Conſcience, the Precepts of Holy Scripture, the Canons and Conſtitutions of the Church; nor his own Oaths, Subſcriptions, Declarations, and daily Practice could govern his prejudice, malice, or ſiniſter deſigns; how imprudent would it be, either to remove thoſe fences, or leſſen that ſecurity, or cancel thoſe obligations, which the Piety and Prudence of our Superiors have placed for the preſervation of our Church; and ſo by a contemptible proſtitution of them, to the crafty pretenſions of our inſincere Adverſaries, expoſe our ſelves to no purpoſe, but that of an inſolent ridicule, from the pride of a deſigning Enemy?

Our Author whoſoever he is (eſpecially if what the Subſcription to the Pamphlet, intimates for his baſe and malicious prevarications) hath evidently incurred the Excommunication, *ipſo facto* decreed in *Canon* 6. the Proſecution of him by virtue of which, and the judicial inflicting of that or ſome other Eccleſiaſtical cenſure, *in ſalutem animæ & morum correctionem* is a thing by the Conſtitutions of our Church committed to his Ordinary, to whoſe care and diſcretion I recommend him.

XUM

Some farther Conſiderations, of a Re-Union of Diſſenters, with the Church of England.

1*ſt*. IT is to be conſidered, that the Diſſenters could not without both a tacite reprehenſion of themſelves, and a ſuppoſition of our being very good natur'd, and eaſie to be impoſed upon, have deſired from the Church of *England*, ſo much as a Toleration of their Publick Profeſſion; becauſe the giving of it, is contrary to both their own judgment and practice. Mr. *Calvin*, the Author of the *Preſbyterians*, from whom they derive both name and thing (as alſo his Succeſſor *Theod. Beza*) taught and practis'd the Perſecutions of others, differing from them in matters of Religion, (as the Papiſts do) under the notion of Hereticks: Of the ſame Opinion, generally are all that Sect, as appears, not only by the Writings of thoſe two already nam'd, but by thoſe of the Divines of *Bearne, Tigure, Schaffhuſe, Baſil*, &c. by the Decree of the Synod of *Dort* againſt the *Remonſtrants*; and their Brethren here in *England* wrote againſt a Toleration of any differing from themſelves, from *Sion College* to the *Aſſembly* at *Weſtminſter An.* 1645. And for matter of practice, the burning of *Servetus*, and their other tranſactions of Affairs at *Geneva*; the long actual Perſecution of the Remonſtrants by the Contra-Remonſtrants in *Holland*; And the Carriage of that Party here, when they had uſurp'd Power, in the Year 1642, *&c.* was ſuch towards the Clergy and others of the Church of *England*, as would in all Juſtice, Reaſon, and Conſcience ſtop their Mouthes from all complaints againſt her for ever, at leaſt till the Burthen laid on them by Law, becomes heavier than what they impos'd on her by Illegal Force; to omit the unjuſtice, violence, robberies, barbarities, tumults and inſurrections, done, committed, and raiſed in *Scotland*, under pretence of Religion, are ſufficient Evidences. That their Younger Brethren the *Independents* are of the ſame Principle their attempts here; their Perſecution of the *Quakers*, their making it penal for any Man to abſtain from his work, or to obſerve the Chriſtians grand Feſtival called *Chriſtmas-day*, and their other Laws relating to Religion, *&c.* in *New-England*, are Teſtimonies too convincing to leave a place for doubting. The *Anabaptiſts* by their Extravagancies, committed under pretence of Conſcience and Religion, have diſcredited themſelves in *Germany*, *&c.* And might no doubt if numerous enough be dangerous elſewhere; The *Fifth-Monarchy-Men*, though but an handful, ſhewed in this City what we might have expected from them, had their number enabled them to proſecute their deſigns. The *Quakers* are yet in their Minority, both as to Age and Number, how they will behave themſelves if they live to attain both, or whether they will then continue in their ſeeming innocence, is not yet known: Hereby it appears, I hope ſufficiently that the *Diſſenters* in general, are againſt a Toleration of other Religions, and therefore can have no Plea for it, founded in Conſcience, Right, or Debt: Yet ſo far is the diſpoſition of the Church of *England* from any Perſecution of the Diſſenters (though juſtifiable both by their own Principles and Practices, and the equal Rule of retaliation) for Religion (as our ſcurrilous and malicious Author inſinuates falſly, and brings a railing accuſation againſt her) that ſhe hath at leaſt concurr'd to the granting of them a Parliamentary Indulgence; neither did her kindneſs end there, but ſhe entertained thoughts of making farther attempts to re-unite them to her Communion, till their own carriage and ill returns, made her purſue thoſe Methods more coldly, which by the outward Symptoms appear already to be without any hopes, of the deſign'd ſucceſs. Therefore, as to the many Diſſenters living in the confines of our Church, the bringing them back to her Communion; and thereby the Reſtauration of a mutual tranquillity, peace, and charity among all her Members, and the recalling of that Chriſtian Love, which ſeems now to have forſaken us (as well as the reſt of *Europe*) would be the greateſt and moſt valuable bleſſing both to our Church and State, can be attained on this ſide Heaven; and he doth not deſerve to be reckon'd in the number of good Chriſtians, who would not part with all his temporal enjoyments, or even his Life it ſelf (were it at his own diſpoſal) to purchaſe it; God forbid! that any Clergy-men of the Church of *England*, ſhould hold any Rites or Ceremonies, (the two Sacraments (often ſo called) only excepted) Church-Conſtitutions, Canons, Cuſtoms, Benefices; or Preferments whatſoever ſo dear unto them; but that they would moſt gladly Sacrifice any or all of them, to the Peace and Unity of the Church, were it thereby attainable; this Peace and Union, are that which every one wiſhes and deſires, though few find ſolid ground whereon to fix their hopes, while we miſtake the means and methods to obtain them. The Diſſenters (being unwilling to own the real Motives of their Separation from our Church) have for a pretence, cavell'd and excepted againſt ſome few Paſſages in our Liturgy, ſome of our legal Conſtitutions and Eſtabliſhments, our Subſcriptions, Ceremonies, Church Cuſtoms, *&c.* Wherefore ſeveral have thought that the alteration and removal of them, would effect a Re-union; but that this is, at the beſt, but a great miſtake; I ſhall think my ſelf to have ſufficiently proved, when I have produced ſuch Reaſons, as ſhall be effectual for the proving the following Poſition, *viz.* *Any alterations (how many or great ſoever) that can be made in our preſent Liturgy; the utter aboliſhing all the Ceremonies preſcribed or uſed in our Publick Worſhip, and any alterations that can be made in our Book of Conſtitutions and Canons; or all theſe together, ſhould they be accompliſhed, would never heal the Schiſms that are amongſt us, and re-unite the Diſſenters to the Church of* England. For,

1. If the Liturgy, Ceremonies, and Conſtitutions in uſe in the Church of *England*, were the cauſes of thoſe Schiſms and Separations; then where theſe are not in uſe there would be no Schiſms; but we ſee the contrary: In the *United Provinces*, what a great and formal Schiſm did the *Calviniſts*

make upon the account of Five diſputable Articles, neither way accounted Hereſie, and what a ſevere Perſecution did they raiſe againſt the *Remonſtrants* (which they could neither confute nor convince of error,) becauſe they would not ſay as they would have them. In *Scotland*, the Church there by Law Eſtabliſhed in the Reign of King *Charles* II. uſed no Liturgy, no Croſs after Baptiſm, nor any other Ceremony that ever I could learn; and yet the *Diſſenters* there behaved themſelves far worſe to the *Conformiſts*; than ever the *Jews* did to the *Samaritans*; nay ſo barbarouſly as undeniably to evince, that the true *Presbyterian* Spirit is no leſs full of rancour, malice, ſpleen, hatred, and (when let looſe from fear of Laws) of Robberies, Perſecution, and Bloodſhed, than the *Papal*.

If any ſay this is nothing to us, the *Engliſh Presbyterians* are not like the *Scotch*, I anſwer, God forbid they ſhould; but yet that any alterations in our Liturgy, *&c.* Aboliſhing of all our Ceremonies, *&c.* would never make an Union in our Church, is apparent from hence, that ſome few Years after 1640. (and thence till 1661.) When the Supreme Authority lodged (as was pretended) in the Houſe of Commons, with the aſſiſtance of the Rabble, had diſowned the King's Authority in Church and State, and thrown all our Laws thereunto relating out of doors, and our Liturgy, Rites, Ceremonies, Church-cuſtoms, Conſtitutions and Canons, were all aboliſhed and diſcharged, (ſo that if the cauſe of the Con-conformity, Schiſm, and Separation lay in any or all of them, it muſt neceſſarily have been removed.) The Diſſenters were ſo far from an Union among themſelves, that on the contrary they ſubdivided themſelves into many minute Sects and Opinions, and gave birth or revival to about forty more than our Church was formerly troubled with, ſome whereof neither *Amſterdam* nor the World it ſelf had ever ſeen before. And this is ſo convincing an Argument being taught us by experience; (the School-Miſtreſs of Fools,) that I need add no more for the proof of my Aſſertion, but I ſubjoin, *ex abundanti*.

If our Liturgy ſhould be altered, our Ceremonies aboliſhed, and our Conſtitutions and Canons till they became inſignificant, ſo that one or two of the graveſt, wiſeſt and moſt moderate of the Diſſenting Preachers for the love of Peace and Union, having Epiſcopal Ordination ſhould come over to our Church, and conform unto it, yet the main Body of the *Presbyterians* who being unacquainted with Antiquity, have credulouſly embraced the opinion of Lay-Elders, believe the Ordination of *Presbyters* by *Presbyters* to be valid, and are too wiſe in their own Eyes to be informed: The *Independents* who before ſeparated from the *Presbyterians*, and were numerous and powerful enough in *Anno* 1647. to ſupplant and diſplace them: The *Anabaptiſts* and *Quakers*, whoſe opinion of Liberty of Propheſying makes them uncapable of being united in Church Polity. And all the other ſubdiviſions and leſſer Sects and Relicks of Schiſms, having the ſame Reaſons, muſt be ſuppoſed to continue in the ſame Separa-

ration

XUM

ration as formerly, and conſequently by theſe means would never be re-united to our Communion and Church.

Some of their Teachers would be conſcious to themſelves of their own Ignorance, and that their whining Tones, uſeful impletives of Hums, Huh's, ſpittings, Coughings, *&c.* Canting Phraſes, affected, and unintelligible expreſſions, ſo melting and raviſhing to the Apron-proſelytes, would not meet with that applauſe and Admiration in a more judicious Auditory,and a Congregation uſed to the more pertinent, ſolid aud rational Diſcourſes made by the learned Clergy in the Conformable Churches; and therefore will think it prudence, rather to ſtay where they imagine themſelves highly in eſteem, than to go where their defects will render them only tolerable. Others, ſince our Church is abundantly ſupply'd with learned and deſerving Divines, which will and may with good reaſon expect the beſt Benefices, and their qualifications being none of the greateſt, they (conſulting their own intereſt) perhaps will judge the Mens preſent gratuities, together with their Wives ſuperadded and ſecret kindneſſes, more eligible than the probability of being provided, after a conſiderable long expectation, with a ſmall One; Others (as if the pertinacious continuance in a perverſe and miſchievous Schiſm, was as commendable as the bearing teſtimony to the good fundamental truths of the Goſpel, or a conſtancy to the profeſſion of Chriſtianity, in times of danger and perſecution) will take pride to appear, in the Eyes of their ſmall Diſciples, as Men of reſolution and courage, who reſiſted the Temptation, and ſtood firm to their Principles, and ſo by a dexterous manage of all the Revolutions, and putting ſuitable colours and pretences upon their Actions in all circumſtances (like him who ſails with all Winds) make the perſeverance in, as well as the entrance into, a criminal Separation, ſeem a Virtue, and both tend to the enhaunſement of their Reputation; and think it no ſmall acquiſition and degree of Happineſs, to be great and high in the eſteem, and to receive the gifts and kindneſſes, the Applauſes and Careſſes of the holy *Siſters.*

II. *The Schiſms and Separations made by the Diſſenters from the Church of* England, *did ariſe from other occaſions and Cauſes than the Chnrch's retaining ſome few Ceremonies, uſing the preſent Liturgy, and enjoyning of the preſcribed Subſcriptions, and therefore will not upon, or by the aboliſhing of the firſt, and the making any how great ſoever alterations, in the other two, be again cloſed and re-united.*

1ſt. When ſome of our firſt Diſſenters went beyond the Seas, to avoid the Perſecutions here, and lived in *Geneva, Frankfurt, Straſburgh, Arnheim*, &c. They returned with a pertinacious adhering to, and an unſatiable deſire to introduce the Ceremonies, Diſcipline, and Cuſtoms which they had ſeen in their Travels, in oppoſition to what as good and wiſe Men as themſelves, had agreed on, and Authority eſtabliſhed here at home, which cannot ſo reaſonably be thought to proceed from the dictates of Conſcience, or the diſcretive judgment, as a partial affection

XUM

to what they had ſeen abroad, and a peeviſh humor too much mixed with Pride, as if they thought themſelves undervalued, if any others Inſtructions, Judgment, or Advice ſhould be preferred before what they had there learn'd and brought over, as the price of their baniſhment: which is juſt like that foppiſh Humour our Gentlemen uſed to ſend their Sons to fetch out of *France*, who going over before they had learned any thing at home, at their return Ape the *French*-men in all their Faſhions, be they never ſo ridiculous, and think it ſtrange that every body elſe doth not admire thoſe Vanities which coſt them ſo dear, and are all that they have to ſhew for their Father's Money, and their own time, and travel; and upon which they do not a little value themſelves. And hither, and to the *Jeſuit*'s induſtry and labours in ſowing Tares amongſt our Corn; and not to any convictions of Evidence, or conſcientious adheſion to the Truth (as ſome are willing to pretend) for then Others here of at leaſt as much Piety, Learning, Judgment, and Conſcience; and of far more unprepoſſeſs'd, unprejudic'd, and unbiaſs'd underſtandings than themſelves, would have had the ſame apprehenſions and Notion of the ſame things;) muſt we refer the firſt beginnings of our unhappy Schiſms and Diviſions.

2. In the Year 1662. How happy an opportunity was there put into Mens hands, to have reunited the Schiſms, then in being, to the Church, and ſo both piouſly and prudently, at once to have put an end to their miſeries and confuſions both in Church and State, and have buried the both in one Grave? The King graciouſly gave a Commiſſion for a review of the Common-Prayer, and tho nothing could be proved unlawful in it, as then it was; yet the Commiſſioners for the Conformable Church, conſented to correct, amend, and add many things to make it more perfect, if it were poſſible without exceptions: but alas! How do Men obſtruct and leſſen their own Happineſs? The *Presbyterians* and *Independents* (the two moſt numerous Parties amongſt the Diſſenters) did ſo idolize their miſtaken *Reputation*, that they choſe to ſacrifice the Peace and Unity of the Church to it, and ſo for fear of leſſening it, would not ſubmit to Epiſcopal Ordination, (Tho (except ſome few of them) what Ordination they had was Uncanonical, irregular, illegal, ſchiſmatical, and if not altogether invalid, yet very doubtful and precarious; the Church of God having for fifteen hundred Years never uſed nor allowed of the like) nor would they renounce the *Scotch Covenant*, tho a forreigne Oath and unlawful in it ſelf, and unlawfully impoſed and taken, and therefore the Obligation of it void; to qualifie themſelves to hold Benefices, and ſo were diſplaced by the Law of the Land, and tho ſome therefore cenſure them; yet their greateſt Crime, was not that they did not conform, but that they actually revived the Schiſm, which might have been ſo opportunely, either totally extinguiſh'd, or at leaſt diminiſh'd into a very inconſiderable one; had they liv'd peaceably, conform'd as far as they could, gone to Church, and exhorted others to do the like, forborn Holding-

forth, and keeping Conventicles, and ſchiſmatically Ordaining of others; to perpetuate that Separation, which they have theſe twenty eight years now almoſt, maintained to mantain themſelves: for doing which, ſince all pretenders to an Obligation in Conſcience to Preach, by virtue of a Divine inward Call, without any lawful and allowed Ordination thereunto, a ſettled place to exerciſe their Function in, and a Charge regularly committed to them (unleſs they are able to demonſtrate and confirm that pretended ſupernatural Call by Miracles,) muſt be concluded, to be either *Enthuſiaſts* or Impoſtors: they can never be excuſed.

3. Difference in Opinion. And this being (as uſually it is) accompany'd with Pride, Self-conceit, a malignant Temper, a fiery blind Zeal, a ſtrife who ſhall be Greateſt, and endeavours to make a Schiſm, and maintain it to ſerve an Intereſt; gave occaſion to many of the ancient Hereticks (divers of whoſe Errors were in themſelves conſiſtent with Communion) to ſeparate from the Catholicks. Thus, to omit the reſt, the old *Puritans* the *Novatians* and the *Meletians* made a needleſs Schiſm (but very miſchievous to the Church. And ſince ſmall diſſentions began about indifferent things, through the Pride of ſome, Covetouſneſs and Ambition of others, they have been agitated and encreaſed into greater and unhappy Schiſms, too many to be named. Tho the Clergy of the Church of *England*, do mutually allow to one another their ſeveral interpretations of the ſenſe, in which our Saviour is ſaid, in the Creed, to have deſcended into Hell, as being none of them contrary to the analogy of ſound Faith; and do permit to each other, their enjoyment of their different Notion of *Predeſtination*, and the Tenents depending on it, as being all reconcileable to the Latitude of the Articles ſubſcribed; Yet the *Calviniſts* (being uſually of a fierce Temper, ſour Humour, and made by Pride impatient of contradiction) on the account of the latter, in *Holland*, ſeverely perſecuted the Remonſtrants: Upon as ſmall a diſcrepancy did the *Independents* ſeparate from the *Presbyterians* here in *England*; and divers other Sects leſs numerous from them both. And if all other pretences, for the continuance of a Schiſm were removed, perhaps this founded in the difference of Opinion, would be made a new one by our Diſſenters, for many of them reproach (as they imagine) ſome eminent Divines of the Church of *England*, by impoſing on them the name of *Arminians*. Their Doctrines of *Solifidianiſm, Imputative Righteouſneſs, the Inſtruments of Juſtification*, &c. though founded in miſtakes and wrong acceptations of words) were by many of them imbib'd and receiv'd with that confidence and aſſurance, that they had not patience to hear them explain'd, much leſs doubted of; and if there were no Schiſms occaſioned by them, in thoſe times of their Reformation (for it would puzzle even a good *Ramiſt*, to Analyze the ſeveral ſubdivided Sects and their Opinions, which that great confuſion produc'd,) Yet how they aſpers'd, revil'd, and perſecuted one another upon that account, is well known; if not Mr. *B.* can inform any Man, who deſires it, more fully.

XUM

4. Not only difference of Opinion in matters of Religion, but alſo in the Civil Government is ſufficient to make a ſeparation and diviſion in the Church, eſpecially if any Authority in Eccleſiaſtical Affairs be aſſigned to the ſupreme Magiſtrate; for that neither the *Papiſts* nor *Presbyterians* will allow him: It hath been often obſerved, that Rebellion in the State, is uſually attended with a Schiſm in the Church. *Jeroboam* of old introduc'd Idolatry, to continue his Revolt, leſt Union in one Religion and Communion in one Church ſhould reſtore Loyalty in the Kingdom. The Feuds betwixt particular Families, ariſing from the ambitious Emulation of the Prince's favour; The Faction between the Covenanters, and the Anti-Covenanters in *Scotland*; The Attempts of the *Anabaptiſts* in *Germany*, and the *Fifth Monarchy*-men here in *England*;) to omit the moſt famous Faction between the *Guelphes* and *Gibellines* (both Parties of the ſame Religion,) and other ancient and forreign Inſtances;) I ſhall give you one Example ſufficient alone to prove my Aſſertion. The Mountain Conventiclers in *Scotland*, who having under pretence of Conſcience, ſeparated themſelves from the eſtabliſh'd Epiſcopal Church, and alſo ſubdivided themſelves from the *Presbyterian* Diſſenters, followed ſelect Teachers of their own, which being proſecuted according to the Laws of that Country, King *Charles* the *Merciful* indulged ſome of them, and licenſed them to Preach, which when he had done, and they accepted; they who before could by no Authority, Laws and Penalties be reſtrained from flocking to them in multitudes, quite deſerted them and refuſed to hear them Preach Such was their pretenſe of Conſcience, but indeed Zeal for the Covenant, averſion to the King's Monarchical Authority and Supremacy, *&c.* So that if there were not one Rite, Ceremony, Veſtment, Geſture, *&c.* (if it were poſſible) retained or uſed in our Church, nor even the Liturgy it ſelf, nor any Conſtitutions and Canons in force; Yet the Old Kirk and Common-wealth Principles beginning to be revived again, and the Queſtion being not (as ſome ſhort-ſighted Clergy-men imagine) about Rites, Ceremonies, Liturgy, Veſtments, Conſtitutions, and ſuch like ſmall and inconſiderable things) but whether a King or Common-wealth; if a King, from whence ſhall his Power be derived; how limited, *&c?* There needs no more than that Opinion of the King's Supremacy, and that Adherence and Loyalty to Monarchy, which the Church of *England* was formerly renowned for, to cauſe the Diſſenters all which are againſt the King's Supremacy, and many of them Men of Common-wealth Principles (whoſe Fingers itch after the Crown and Church-Revenues) to ſeparate, and continue their Schiſm from the Church, the Quarrel being really and truly more Political than Religious, and of this the War againſt, and Execution of King *Charles* the Firſt, the Fanatick-Plot againſt the Life of King *Charles* the Second (which perhaps they will ſay was the Action of but ſome few particular Perſons) and the Carriage, Converſation, Writings and Actings of the N. Cs. in general in thoſe times, ever ſince, eſpecially this and the laſt year, the tranſactions lately in *Scotland*

and their precipitate aboliſhing of the King's Supremacy there, are ſufficient evidences to any Man who is in his right Senſes.

5. Different perſuaſions concerning Eccleſiaſtical Diſcipline: The Advocate of the Non-conformiſts, (as a reaſon of their Recuſancy,) objects againſt Lay-Civilian's decreeing Perſons to be excommunicated, which he calls the exerciſing the Power of the Keys; (though this objection is abſurdly urged by any Man, who aſſerts the Presbyterian Model by Lay-governing Elders,) but the removal of this, would do little to their ſatisfaction. Neither would what the Author of the Healing Attempt, propoſes, *viz. A condeſcending to ſettle the Power of Orders and Juriſdiction on Presbyters as well as Biſhops, according to the Learned Archbiſhop* Uſher's *Model,* &c. ſatisfie them, ſo long as there remain any Perſons in our Church, ſuperior to them in degree, the Power of Ordination, and the exerciſe of Juriſdiction; for that is not only inconſiſtent with their affected *Parity,* but irreconcileable with that Vice gerency, which they pretend (as well as the Pope) to derive from, and hold under Chriſt, as the Supreme Head of the Church: Thus the Author of the *Survey of Diſcipline,* (tells them, (pag. 440, 441.) They had ſaid) that your *Diſcipline is the Kingdom of Chriſt, wherein your Presbyters hold, as it were Chriſt's Scepter; ——That the Queſtion between the Biſhops and You, is about no leſs matter than this, whether Jeſus Chriſt ſhall be King or no,* &c. Or more truly and plainly, whether they ſhall be his *Vice-Roys,* and as *Popes* over ſeveral Pariſhes, *Lord* it over their Flocks. As for Lay-Chancellors, tho it is ſome deviation from the Primitive Times, when Biſhops with the aſſiſtance of their Colleges of Presbyters managed all Affairs; yet the Chriſtian Magiſtrate afterwards committing many Cauſes to Epiſcopal Audience; *Silvanus* the Famous Biſhop of *Troas,* delegated them with approbation, to the hearing of Lay-Men: However, I believe all the Clergy and Lay-Men living in the Communion of the Church of *England,* would be glad the Reverend Fathers of it, by a perſonal execution of the Epiſcopal Office (with their Cathedral College) in all caſes of Conſcience, Hereſie, Schiſm, Crime, and Scandal, for their own ſakes, (if not for their Church's) would remove that Objection. As for the Learned Archbiſhop *Uſher's* Model, every body knows it was not his judgment, but invented as an expedient to prevent things from coming to the utmoſt extremities, that it doth not ſettle any Power of Orders (as is inſinuated) upon Presbyters, or of Juriſdiction, but what they have already and may exerciſe, as to the ſubſtance of it, by vertue of their Order, our Rubricks confirm'd by Statute, and our Canon; beſides, that Model excludes the lately invented Lay-Elders, and is as little reconcileable to the Congregational way (into which moſt of our Modern Presbyterians ſeeing themſelves ſupplanted by the Independents, have degenerated) as the Epiſcopacy by Law Eſtabliſhed; and therefore would be little ſatisfactory to the Diſſenters, or available to the effecting a re-union: I might add, that their inſiſting only upon Power of Orders and Juriſdiction (the two chief Prerogatives,

See
En
No
for
unc
K.C
&c.

In

See,
Dow
ame'
fence
the S
&c.
6. p.

Soc.
cap.

XUM

and diſtinguiſhing Characters of Biſhops, no otherways neceſſary to the diſcharge of the Miniſterial Function in a Parochial Congregation, than as by our Church preſcribed, and by our Laws allowed and commanded,) is an evidence, that it is not conſcience which troubles them, but the old contention *which ſhall be greateſt*; that their deſire of the multiplication of Biſhops, (or rather the Conſecration of *Chorepiſcopi*,) to the number of the *quondam* Rural Deans, muſt be ſuppoſed to proceed from hopes of their advancement, at leaſt to ſome of thoſe many ſmall Sees, or from ſome worſe deſign: As for the words of the Diſciplinarian, we may ſee by them, how far the Presbyterian Principles when aſſerted in their proper Latitude, will extend, and that the Proſecution of them would aboliſh not only Canonical Ordination, that Spiritual and Paternal Overſight of both Paſtors and Flock, which would tend to the Peace, Unity, and Good of the whole, but alſo the Epiſcopal Order it ſelf; which immediately ſucceeded to the Adminiſtration of the Apoſtles, and hath continued in the Government of the Primitive and Univerſal Church of Chriſt in all Ages, from their Deaths till the laſt Century. As it would be a very bold attempt to preſume to aboliſh, remove, or weaken the Primitive and Catholick Government of the Church by Epiſcopacy, which was evidently (at leaſt) *Jure Apoſtolico* Eſtabliſhed in the firſt Ages of it; to introduce the novel humane invention of Presbytery; So it would not be a little imprudent and unſafe in regard of State Government, ſince it would undermine the Monarchy by the very ſame means and methods as Popery, *viz.* by depriving the King of his *Supremacy in all Cauſes, and over all Perſons*, by elevating the Presbytery above him, by exalting every little *Mas John* to be a Popeling, and inveſting him with the ſame abſolute Authority in his Pariſh, as the Pope of *Rome* challenges over the World, by an exemption of the Presbyterian Teachers from the Civil Juriſdiction, making their aſſembling of Synods to depend upon their own and not the Prince's pleaſure, and by the Preaching their Doctrins of the lawfulneſs, and their obligations to propagate and defend their Religion, and Kirk-Government by Arms; will certainly by a gradual diminution of the King's Prerogative and Authority, leſſen his Power to that degree, that whenſoever they pleaſe to exert their democratical Principles, and animate the Populace (eaſily influenced (under pretence of Conſcience) with the hopes of plunder) into ſuch an Inſurrection as may reduce this Kingdom (if not the three,) to the ſame or a worſe condition than they were in, in 1641. *&c.* And thereby the Government of both Church and State be ſwallowed up in Anarchy and Confuſion; out of which (if they become not a prey to ſome Puiſſant Foreign Enemy,) the vaſt expences of Blood and Treaſure the Nation will be put to, the many diviſions and ſeparate intereſts will be in it, the contentions of the Schiſmaticks which ſhall be uppermoſt, *&c.* will hinder a re-eſtabliſhment of Monarchy, or a ſettlement of any form of Government more perfect than that (which is moſt agreeable to the *Presbyterian* and *Independent* Diſcipline,)

pline,) of a Democracy, which amongſt ſo fickle and unconſtant People muſt needs be ſhort-liv'd, and during its continuance, by reaſon of its own proper inconveniencies and inherent defects, is but a degree above confuſion.

III. *The Schiſm which the Diſſenters have made from the Church of* England (*whatſoever may be pretended*) *was not really made upon the account of any thing contained in our Liturgy, any Ceremonies in uſe in our Publick Worſhip, or any ſubſcriptions enjoyn'd by our Laws as in themſelves contrary to their Judgments in caſe of Conſcience; as appears, becauſe*

1ſt. None of the Diſſenters have hitherto, with any cogent Arguments, proved any of them unlawful, and therefore can have no reaſonable cauſe or lawful Warrant to either make or continue a Schiſm; if it be ſaid, They doubt of the lawfulneſs of ſome of them: I anſwer, That is not enough to excuſe the Schiſm, which unleſs it be to avoid the doing of that which is evidently ſinful, is always unlawful and criminal. The Obligations to Order, Peace, Unity, Charity, and Communion with the Church of Chriſt, to obedience to our Eccleſiaſtical Superiours, their Conſtitutions and Canons, and to our Civil Governors, and their legal eſtabliſhments, in indifferent things, and the circumſtantials of Religion, are derived from Divine Authority, of an Eternal Nature, and ſo far binding as not to admit of a Relaxation, unleſs plain and notorious ſin be poſitively commanded; for otherwiſe to ſeparate, would be both to omit a certain duty, for fear of being guilty of a poſſible miſtake, and to commit an evident and aggravated ſin, of many pernicious conſequences, to avoid the tranſgreſſion of a ſingle Precept, either not exiſtent, or at leaſt not evident: Doubts under pretence of Conſcience, are uſually made to ſhroud a perverſe diſobedient humour, or ſome ſiniſter deſign, not willing to appear above-board: Thus a Man being called to give an evidence, which he knows will endanger his Friends Intereſt, Liberty, or Life; not willing either to damnifie him, or perjure himſelf, as a mean expedient to prevent both; he pretends that he did not hear the words, or that he doth not remember them; So here the Diſſenter not being able to prove any thing contained in our Liturgy, or the innocent and decent geſtures of ſtanding and kneeling obſerved in the uſe of it (for nothing elſe is enjoyned the Congregation in our Publick Worſhip) unlawful, nor willing to own the true cauſes of his Schiſm, pretends he doubts; but the unhappineſs of it is, that in the former caſe, the anſwer doth not avoid the perjury, nor in the latter, the doubts take away the Hypocriſie and guilt of Schiſm, and are no more than mere evaſions; for there is nothing but hath or may be doubted, or at leaſt be pretended ſo to be, and if every ſuch pretence ſhould be allowed, nothing can be commanded, nor no order, decency, or uniformity obſerved.

2. The greateſt part by far of the Diſſenters are ſuch as never examined, or ſeriouſly conſidered our Liturgy, Articles, Rites, Ceremonies, Con-

ſtitutions, or Cuſtoms, or any other of their Teachers pretences for their ſeparation; a conſiderable number of them are ſuch as never ſaw nor heard them, and are not qualified either to read or underſtand them; and ſcarce any of them can ſay, in their own defence, that they have ſought any ſatisfaction at home, by reading impartially ſuch Treatiſes, as the Divines of our Church have written to explain, defend, and vindicate them, or abroad from the ſeveral Paſtors, under whoſe care and charge Providence and the Laws of the Land have placed them; and which they might and ought (if any doubts and ſcruples had aroſe in their minds,) to have had recourſe to and conſulted. And indeed the frequenters of Conventicles conſiſting of Petty-coat Proſelytes; the vulgar ſort of Men who are illiterate, ignorant, and unſtable, and ſome few Men of better quality that ſometimes grace thoſe Meetings with a fair out-ſide, and the attendance of a Coach and Lacquey, whoſe infirmities and defects made it neceſſary or convenient for them to give up themſelves, fortunes, and Religions to the conduct and choice of their Wives; for all ſuch Perſons, it is more fit and neceſſary to be well inſtructed in the Church Catechiſm, by their own proper Paſtors; than to take upon them to judge of, or determine controverſies in Religion, of which they are no more qualified to be Judges, than blind Men of colours; So that being no competent Judges of ſuch matters, they can have no right to plead that the conviction of their judgments, that ſuch and ſuch things in our Church are unlawful, is the cauſe of their ſeparation; becauſe it preſuppoſes them to have judged and determined in a caſe, in which no Wiſe Man, much leſs any Church or Synod, ever allowed them to have any right ſo to do. But the truth is, ſome ſuck in Fanaticiſm with their Mothers Milk, are initiated with the Principles of it in their Infancy, continue under the prejudices of that education, and inherit their Parents Schiſm, and have no more reaſon for it, than the ignorant *Papiſts*, *Jews*, and *Mahometans* have for their Religions: Some are Diſſenters upon Worldly accompts, and for temporal advantages, as the promotion and encreaſe of Trade, gaining of Cuſtom, advance of Fortune, conveniencies of Marriage, pleaſing of Relations, friendſhip of Favourites, *&c.* Others are Perſons of a fickle and unſtable temper, affect novelties, and as if the Religion of our Parents Age, and our Infancy, as well as their Houſes, and our laſt Years Clothes, were out of faſhion, and unſuitable for us; think to recommend their judgments to the World by their ſingularity and new Choice, and alledge the Apoſtles Precept of *proving all things*, for their juſtification. Others being Perſons of ſtrong paſſions, but weak judgments, are of a ductile temper, and wrought upon by the whining tone, affected cant, fuſtian Language, ſtuff and unintelligible Phraſes of their *Holders forth*; not diſcerning that all theſe are, but the deſigned artifices, and cunning craft, whereby they *lye in wait to deceive*, *ſacrifice to their own nets*, and enhaunſe their Glory by *leading ſilly Women Captive*. Others well inclin'd (without any perſuaſion of the unlawfulneſs of any thing in our Church's Doctrin, Diſcipline, or Conſtitutions, or ſo much as doubting of it,) hearing theſe Venders of the *Geneva*-Diſcipline, make ſuch large boaſts of more than ordinary purity of Worſhip, ſtrictneſs of Diſcipline, and holineſs of life, as if they were entail'd upon that Sect; (ſince ſo Phariſaical a confidence without ſomething to ſupport it, would be monſtrous and abſurd,) are apt to think, that ſome parts of them are true, and not aware that all this is done to draw the more Cuſtomers together, and get the better Market for their ſpiritual Wares; blindly give up themſelves, by a Faith more implicite and inexcuſable than that in the Romiſh Church, to be taught and guided by them. Thus ordinary People being Men of great inadvertency and ſmall judgment, become their cheap and eaſie prey, and as for the richer ſort (whoſe Wealth may be uſeful to the ſupporting of the cauſe) they uſually imitate the Method of the firſt deceiver, and ſo make their Addreſſes, that the Men are made Diſciples by the mediation and aſſiſtance of their Wives. I might add hereunto the evil arts thoſe deſigning Perſons uſe to decry others, to recommend themſelves, ſuch are their traducing both Perſons and Things, the envious detractions and calumnies, the unjuſt aſperſions and ſlanders, which they uſed to inſinuate and ſpread abroad amongſt their hearers, with a purpoſe to put them out of conceit with, and make them diſaffected to the Government, of both Church and State in general, and the Perſons of our Governors and Clergy in particular; hence aroſe that malice, cenſoriouſneſs, want of Chriſtian Charity and bitterneſs of Spirit, which they are leaven'd withal more than, and above other Men; this makes them turbulent and unquiet, diſobedient to the Government, (and like *S. J.* ſtrugling with it,) contriving, caballing, and plotting againſt it, factious in the State, Schiſmatical in the Church, proud and peeviſh in their diſpoſitions; moroſe, unſociable, and unneighbourly to all but themſelves, and baniſhes that Chriſtian Charity and Brotherly Kindneſs, which would qualifie them more for a re-union with our Church, and conduce more to it, than our aboliſhing all our Rites, Ceremonies, Church conſtitutions and Cuſtoms can or ever will do, for it is not any evil in them or any of them, but the evil deſigns of Men that cauſed theſe unchriſtian breaches and diviſions.

3. If the Diſſenters had really made their Schiſm upon the accompt of Conſcience, the ſame Principles of Conſcience would have influenc'd their other actions as well as it; and they would certainly have behaved themſelves very differently from what they have done, and have carried themſelves humbly, modeſtly, quietly, and obediently to the Monarchy as God's Ordinance; as the Primitive Chriſtians did, to even the Heathen Emperors, Pro-conſuls, and Governors: But alaſs! we find them of a quite contrary temper, (to omit what Men of the ſame Principles have done in *Germany*, *France*, *Bohemia*, *Holland*, *Switzerland*, *Geneva*, &c.) The Murmurings, Tumults, Covenanting Conſpiracy, Inſurrection, and open Rebellion of the *Scots* againſt King *Charles* I. and their Invaſion of *England*, being promoted both by the Inſtruments of Cardinal *Riche-*

lieu

XUM

lieu (who aimed at furthering the *French* Kings deſigns againſt the *Hugonots*, and *Flanders*, by diverting King *Charles's* Forces and Attempts deſign'd againſt *France*;) and by the Miſſionary Jeſuits (who to ruine the Church of *England*) exclaimed againſt the King and his Government, the Archbiſhop and evil Counſellors, Arbitrary Power and Popery, *&c.* blew the coals, fomented differences, pretended grievances, aggravated miſcarriages, exaſperated Parties both here and there, and excited the Fanatick Party here to encourage their Brethren in *Scotland*, firſt by ſecret, and then open aſſurances of their aſſiſtance, to invade this Kingdom; cannot be imputed to the obligations of their Conſciences, unleſs the Cardinal and Jeſuits are allowed the Guides and Directors of them. The two ſeveral open Rebellions raiſed in *Scotland* againſt King *Charles* II. the Fanatick Plot againſt his Life here; the continued carriage of the Diſſenters in general, and of the *Presbyterian* Party in particular ſince his Reſtauration; their malicious and bitter Speeches againſt him and his Government, in ordinary converſation and diſcourſes, the ſlanderous Libels, railing Pamphlets written and diſperſed by them; their intriguing, caballing, and plotting, their pragmatical and indirect interpoſing in all Publick Elections, Places, and Offices; their perverſe oppoſitions of the Civil Magiſtrate's Authority, and exclaiming againſt his Government; their induſtrious ſpreading of falſe and malicious reports, to undermine it by poſſeſſing others with prejudice againſt it; are all ſufficient, nay, undeniable evidences, that their actions are not directed to the preſervation of a pure and undefiled Conſcience (as is pretended) for that is *void of offence towards God and Man*) but to the encreaſing and upholding a Faction in the State to confront the Government. I might add hereunto the practice of our Diſſenting Brethren in *New-England*, in their combinations, conſpiracies againſt, and oppoſitions to their Governors and the Royal Authority, their Penal Laws made againſt thoſe of the Communion of the Church of *England*, their Sanguinary ones againſt the Quakers, *&c.* their Perſecutions of the former, and Executions of the latter, and their injurious and unchriſtian dealings with all Men, not of their new Church fellowſhip; are ſuch plain inſtances, that their Principles and Practices are ſuch, as for which no Conſcience or Conviction of judgment, can with any ſhew of reaſon be pretended, or with any appearance of diſcretion be allowed.

4. To alledge the Immorality of the Diſſenters Lives in general, as an Argument that their Schiſm was not cauſed by the conviction of their Conſciences, ſince he who lives in the wilful Commiſſion of any one known ſin, hath forfeited his right to the Plea of Conſcience in any other caſe; though a probable Inference, yet I am ſenſible, would be to inſiſt upon an harſh and unpleaſing Topick to others, as well as my ſelf; having therefore in the laſt Paragraph intimated it, in relation to their carriage to their Governors in Church and State; *Here*, in *Scotland*, and *New-England*, from the beginning of the Rebellion againſt King *Charles* I. and often ſince; ob-

ſerving only here, that the Scripture, Hiſtories, Reaſon, and Experience have taught us ſufficiently, that no actions can be more immoral than the conſpiring, beginning, and carrying on of Oppoſitions, Inſurrections, and Rebellions, and thoſe things which precede, accompany, and follow them; which when made under pretence of Religion are thereby yet aggravated by the diſhonour done to the Profeſſion of it, the ſcandal given to others, and the addition of their own Hypocriſie; I ſhall purſue it no farther, but only give you a Character, which one who knew them very well by his own woful experience, hath left us, gathered by his perſonal obſervation, and confirm'd with a ſolemn Proteſtation; It is that of King *James* I. to his Son Prince *Charles*. *Take heed therefore* (*My Son*) *of ſuch Puritanes very Peſts in the Church and Common-wealth, whom no deſerts can oblige, neither Oaths or Promiſes bind, breathing nothing but ſedition and calumnies, aſpiring without meaſure, railing without reaſon, and making their own imaginations (without any warrant of the word) the ſquare of their Conſcience: I proteſt before the great God, and ſince I am here as upon my Teſtament, it is no place for me to lie in, that ye ſhall never find with any High-land or Border-Thieves, greater ingratitude, and more lyes and vile perjuries, than with theſe Fanatick Spirits*, &c. Baſil. Dor. l. 2. p. 160. This is a Teſtimony too great to be diſputed, much more to be denyed, it commands belief, and needs no confirmation, and is large and wants no addition.

Laſtly, This Schiſm, (themſelves being judges,) is unneceſſary; for upon ſuppoſition, that either the *Presbyterian* or *Independent*, in the difference betwixt the Church of *England* and them, is in the right (tho the Inſtitution of our Saviour, the Writings and Practices of the Apoſtles, the Univerſal Government of the whole Catholick Church being againſt them both, it is ſcarcely to be ſuppoſed) yet ſince neither of them can deny a true Chriſtian Church, wherein are all things neceſſary to Salvation, to have ſubſiſted under the Epiſcopal Government; unleſs he will aſſert, that there never was ſuch a true Chriſtian Church in the World, till Mr. *John Calvin* erected one at *Geneva Anno Dom.* 1541. which I think, neither of them will affirm; what can be imagined ſhould hinder, but that they may both live in Communion with the Church of *England*, which they cannot deny to be ſuch an one? It is evident enough by the Writings of the *Presbyterians*, Printed between the Years 1640, and 1660. (part of which time the Government was in their own or a Friends hand,) that they inſiſted upon this as a ſufficient argument againſt the *Independents* Separation, *That they allowed their Churches to be true Chriſtian Churches*; and therefore, they condemned them and all others ſeparating from them, as guilty of Schiſm, and declared againſt a Toleration of them, as appears by their *Covenant*, *Letter* to the *Aſſembly*, *Teſtimony* to the Truth of *Jeſus Chriſt*, and others too many to be named; So that it is evident that they themſelves (ſince they cannot deny our Churches to be true Chri-

ſtian

XUM

ſtian Churches) are now ſuch Perſons, as when they had power in their hands, they judged to be inexcuſable, and not to be tolerated in their Schiſm, becauſe unneceſſary, and therefore unlawful, being made from that, which the Separatiſts themſelves confeſs to be a true Chriſtian Church; and conſequently that their then judgment condemns their preſent practice. This might be a ſufficient argument for us (if we had no other) to conclude, that the prepoſſeſſions and prejudices, education, cuſtom, relation, intereſt, temporal advantage, fear of being accompted fickle, unſtable, *&c.* if conforming; and not any conviction of Judgment, obligation of Conſcience, ſenſe of Duty impartially conſidered, or objection againſt our Liturgy, Rites, or Ceremonies rightly underſtood and duely pondered; are the true (though concealed) cauſes of their renewing and continuing this (which when time was (at leaſt by parity of reaſon) they themſelves judged) unneceſſary and unlawful Schiſm. Whether it be no reflection on theſe pretended Teachers, to act ſo contrary to their own Principles and former practiſes, let their Conſciences and the World judge: In what guilt they involve themſelves and their deluded Proſelytes, for their own temporal gain, intereſt, reputation, and advantage; deſerves their moſt ſerious Examination. In the mean time, to all thoſe who deſire to *hold the unity of the ſpirit in the bond of Peace,* it muſt needs be a very ſad ſpectacle, to ſee prejudic'd, ignorant, unſtable, and inadvertent Men, not conſidering the relation they ſtand in to their own proper Paſtors, the hazards they run of their own Souls, by the guilt of Schiſm they incur, and the ſcandal they lay before others; nor the invalid Ordination 10.1. of theſe new intruding Teachers, their want of Miſſion, or their deſigning Schiſm; nor the Obligations of their own Conſciences to promote, and preſerve the Peace, Order, Unity, and Communion of the Church, or the many and great miſchiefs attending an unneceſſary, and therefore a criminal ſeparation; ſhould contemn thoſe ſpiritual advantages of Church Ordinances celebrated in the moſt Decent, Pious, and Apoſtolick manner, and needleſly make a childiſh and perverſe Schiſm, from the moſt Orthodox, and beſt conſtituted Church now Viſible to the World. And though the Diſſenters in general, thought it advantagious to their cauſe to pretend objections againſt the Liturgy, Rites, Ceremonies, and Conſtitutions of the Church of *England,* as being founded in Conſcience, and the moſt plauſible, becauſe the Obligations of it depend upon the Will of God the Supreme Law-giver, and the inſincerity of the pretence not eaſily demonſtrable: Yet ſince, according to their own Principles ſufficiently known, ſuch a Schiſm as theirs, (from our Church,) now is, is ſinful; and a Toleration not to be allowed; it muſt rationally be imputed to other Motives and Inducements; for had they been Men of a modeſt temper, peaceable diſpoſition, pious and regular lives; they would have been very careful not to have given offence, they would have *ſubmitted themſelves to every Ordinance of Man* *for the Lord's ſake:* They would never have ſeparated upon the accompt of kneeling at Prayers, and ſtanding up, at the repetition of the Creed and Goſpel; (and yet theſe are all that are enjoyn'd the Congregation in our daily and weekly Publick *Worſhip*;) or of any indifferent *Rite* or *Ceremony* retained in our Church for the ſake of Order, Decency, Unity, Communion with the Primitive and Catholick Church, and avoiding of ſcandal; or of any other Rite, Ceremony, Veſtment, Geſture, or Cuſtom whatſoever, not evidently ſinful in it ſelf, and ſo rigorouſly enjoyn'd them, that they muſt neceſſarily either make that particular Rite, Ceremony, Veſtment, Geſture, or Cuſtom their own by an actual participation in it and approbation of it, or be excluded from Communion. This laſt being the only caſe in which it can be lawful to ſeparate from a national eſtabliſh'd Church, had it been obſerved all our Diſſenters, Quakers, and other Enthuſiaſts only excepted) notwithſtanding any different Opinions about ſmaller matters, would have continued in the Communion of our Church; as we may obſerve the ſeveral Factions, Parties, and Orders in the Church of *Rome* (though diſagreeing ſufficiently amongſt themſelves in many things) yet make no Separation from it. By what hath been ſaid, I ſuppoſe it evident, that this unhappy Schiſm was not cauſed by our uſe of the preſent Liturgy, any Rites, Ceremonies, and Conſtitutions of our Church; and conſequently that any alteration of them whatſoever, or even a total abolition of them would never put an end to it; neither is there any other way to do it but one, and that is by the alteration of Perſons and not of things; if the Diſſenting Teachers, for the Love of Souls, and the Reſtoration of Peace to this miſerably divided Church, would be perſuaded (though but for a while) to act counter to their ſeeming (rather than real) worldly Intereſts, and exerciſe ſelf-denial, to unſay what they have unjuſtly (to ſerve Siniſter Intereſts) ſaid in imputing any thing of Popery or Superſtition to any Ceremony or Cuſtom in our Church, teach their Diſciples and prevail with them effectually, to lay aſide all that prepoſſeſſion, prejudice, pride, ſelf-conceit, malice, ſuperſtition, erroneous Opinions, love of oppoſition, untractableneſs, and cenſoriouſneſs, which they have all this while induſtriouſly and deſignedly inſtill'd into them, and leaven'd them with; and to put on that humble, innocent, modeſt, and docible temper, which our Saviour ſpeaks of in Children, and recommends to us in imitation of them in the Goſpel; guide them to their own proper Folds, whence they have injuriouſly for their Fleece ſake, and other their own ends ſeduced them; and then either qualifie themſelves to become their lawful Paſtors, or by their good Inſtructions and Examples learn them (as in duty bounden) to be content to be taught by them that are; it may be done, our Liturgy, Rites, *&c.* remaining entire, but without ſuch a conſcientious concurrence, aſſi-

XUM

ſtance, and complyance; though all of them ſhould be altered as much as can be propoſed, or (what is really deſigned by ſome) aboliſhed, it will never be attained. And though the Diſſenting Teachers to ſilence their own and ſatisfie their Diſciples Conſciences, when accuſing them as guilty of Schiſm, caſt the blame on the Church of *Englands* Liturgy and Conſtitutions as the cauſe of it, and it is probable, that had they ſeen no preparation of attempts to remove thoſe objections, nor nothing propoſed to the Convocation in order thereunto, they would have continued to inſiſt upon them with loud and repeated exclamations; yet by their ſince preſent ſilence in that point, by their inveighing againſt Epiſcopacy and other Laudable Church-Rites and Cuſtoms, approved by all the Reformed Churches in their late Pamphlets, and by their repetitions of their Uſurp'd Schiſmatical and Invalid Ordinations in ſo plentiful a manner, in the interim; it appears plainly, that (notwithſtanding their complaints) they are really unwilling (for fear of being put to the trouble of inventing new ones, and ſo by the ſhifting of the Scenes too often, the juggle ſhould be in danger of being diſcovered) that their old pretended grievances ſhould be removed, and that they never did ſincerely intend to put an end to the Schiſm; and hence it is, that as I am credibly informed ſeveral of their Teachers have entred into new Combinations and Conſpiracies, never to re-unite themſelves with the Church of *England*, notwithſtanding any endeavors or alterations, any omiſſions or condeſcenſions, that ſhould be made or granted to that purpoſe in their favour, and to the ſame end (if the Bodies of their Pamphlets correſpond to their Titles) ſeveral of them have lately written.

So that upon the whole matter, he that ſhall conſider the Original growth and propagation of the Schiſm, will eaſily perceive that as hitherto ſome other Motives more than thoſe of their Conſciences, and our Ceremonies cauſed the Diſſenters to begin, continue, and increaſe it; ſo now notwithſtanding they continue to pretend the ſame objections, their deſign is not ſeriouſly to put an end to it, and ſtrengthen the Church by a Re-union of themſelves with it, but to gain an opportunity of vain glorying and inſulting over her, interpreting all alterations (though granted but as Free, Benign, and Paternal Condeſcenſions) as demonſtrations and conceſſions, that the Eſtabliſhed Church hath been all this while in the wrong, and they themſelves in the right) to expoſe, contemn, and deride their Folly, Levity, and Cowardiſe in deſerving their own Principles, and to undermine and reduce the Church to that weak and languiſhing condition, in which it cannot long be preſerved from utter ruine, by taking away her Foundations, Conſtitutions, and Eſtabliſhments, which have till now ſupported Her as Impregnable againſt both the Papiſts and Themſelves; and thereby in time be able once more to graſp the Revenues of both Crown and Mitre, and (if their Potent Rivals the Independents interpoſe not too early and powerfully) having deſtroyed both the Civil and Eccleſiaſtical Government) to make themſelves Peers in Church and State: *Quod tamen abſit.*

FINIS.

XUM